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Annals

ANNALS

ANNALS
OF THE
PROPAGATION OF THE FAITH,
A
PERIODICAL COLLECTION
OF
LETTERS FROM THE BISHOPS AND MISSIONARIES
EMPLOYED IN THE MISSIONS OF THE OLD
AND NEW WORLD :

AND
OF ALL THE DOCUMENTS RELATING TO THOSE MISSIONS AND THE
INSTITUTION FOR THE PROPAGATION OF THE FAITH.

This Collection serves as a continuation of the "LETTRES EDIFIANTES."

VOL. III.

FOR THE YEAR 1842.



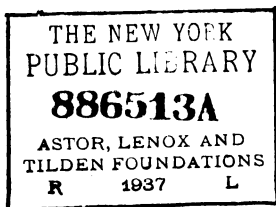
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ANNALS
OF THE
PROPAGATION OF THE FAITH.

MISSIONS OF AFRICA.

DIOCESS OF ALGIERS.

*Letter addressed to his Holiness, by DR. DUPUCH, Bishop of
Algiers.*

" Most Holy Father,

" 22nd June, 1841.*

" Your Holiness will vouchsafe to pardon me. For a long time I have been anxious to lay before your Holiness a detailed account of the state of religion in my diocese, and I have not had a moment to devote to the purpose. My time, day and night, is consumed by labour, perpetually increasing, which deprives me of the leisure requisite to fulfil this gratifying and sacred duty. I now make an effort to discharge my obligation, and your Holiness will forgive the unwilling and imperfect brevity with which it is performed.

" At Algiers, most holy Father, I have more than twelve thousand Catholics, two churches (shortly three), and four chapels. Before the end of the year, I shall have an additional chapel in the town, and another in the suburbs. In the province of Algiers I have, independently of those enumerated, four chapels and five churches, one of

* The above letter was communicated, several months since, to the Council of the Association, but we had to wait the permission of his Holiness to publish it, before we could give it a place in the Annals. This circumstance will explain why this document appears so long after its date.

which has been solemnly consecrated; it is under the invocation of the illustrious saints Perpetua and Felicitas.

“ My priests, including the chapter, composed of three canons only, my vicar-general, three assistant priests of our Lady of the Cross of Le Mans, and three other missionaries, amount, in this province, to the number of twenty-three; and they attend, together with the churches and chapels, one large civil, and four military hospitals, containing so many as 6,000 sick; also a civil and military prison, in which there are 1,400 convicts, condemned to labour on the public works. They are also charged with the commencement of our college; with the care of the ecclesiastical school; of my double house of orphan boys; of the house of orphan girls; and of my small house of newly converted females. I have in Algiers and its environs, four establishments of the sisters of St. Joseph, and two of the brothers of St. Joseph of Le Mans. I am in daily expectation of the ladies of the Sacred Heart. The priests of the Holy Cross direct, together with the ecclesiastical schools, a college of young Arabs of distinguished birth. I am endeavouring to establish the sisters of St. Joseph at Blidah and at Bouffarick.

“ In the west, I have at Cherchell (the true Julia Cæsarea), a priest and an hospital; at Mostaganem, also, a priest and an hospital. Two mosques have been given to me, and I have dedicated one of them (that of Cherchell) to St. Paul the Apostle, and the other to St. John the Baptist. I have at Oran, a church dedicated to St. Louis, a large military hospital, a fine establishment of the religious Trinitarians for the redemption of captives, and the beginning of a civil hospital. Three priests reside at Oran, where the Catholics, exclusive of the army, amount to about 5,000. I shall shortly consecrate there an exceedingly handsome chapel, in honour of the Most Holy Trinity.

“ In the east, I have a priest at Calle, near Tunis, and a church which we are about restoring: it is dedicated to St. Cyprian. At Bona there is a large hospital, and a humble church, dedicated to St. Augustin. I have purchased, at a dear rate, the ground for the site of a large church; I hope the French government will assist me in the undertaking. At Hippo, which is a league and a half distant from Bona, a monument has been raised to the memory of St. Augustin. It will be dedicated in May, next year. On the 25th of August, I expect to bless the monument which the king is erecting to St. Louis, amidst the ruins of Carthage. When returning, I shall dedicate to St. Papias

a humble church at Catama, which has been raised from the ruins of a former church of his. At Catama, and at four leagues' distance from it, I have found superb ruins; and at Tibilis, a church with its front standing, ornamented with a cross and an anchor at its foot.

"At Constantina I have a civil and three military hospitals, which will soon be formed into one magnificent establishment, of which the chapel will be dedicated to St. Fortunatus, Bishop of Cortha. The chapel of the civil hospital, of which your Holiness gave the furniture, two years ago, will be dedicated to St. Gregory. The handsome mosque, which has become a church, is dedicated to our Lady of Dolours. I have at Constantina three missionaries and six sisters of the Christian doctrine, from Nancy. Six others are shortly coming to Bona, and six more to the new town of Philipville, near Stora. There are already at Stora five thousand Catholics, exclusive of the garrison, a chapel, and a temporary church (I have laid the first stone of the new one), and we shall immediately have there two other chapels and a sanctuary. Two priests reside there, with a lay-brother, to whom two others shall be added, so soon as our means will allow. There is, besides, a military hospital, containing twelve hundred invalids.

"At Constantina I shall dedicate, in the bottom of the valley of Rienn, an altar to the illustrious SS. James and Marian, in the very place where, according to the inscription still legible on the rock, they were martyred in 259. This dedication will soon take place.

"At this place, most holy Father, 1,000 soldiers (out of 3,000, forming the garrison) received the holy communion at Easter. Here the approximation of the Arabs towards us seems to be in preparation.

"At Gigelly I have an hospital, and am about blessing a sanctuary; I have at Bougie a priest, and a pretty church, and also a large military hospital, attended to by a single priest.

"Without counting the soldiers at Constantina, I gave communion at Easter, as near as we can estimate, to about three thousand persons. We have also had, since the last year, a great number of Protestants reconciled to the Catholic Faith.

"Many soldiers have died in the course of the year, and the greater part of them received the last succours of religion.....This year, likewise, several of my priests have, at the risk of their lives, accompanied the army in its expeditions, and, under a shower of balls, and stained with the blood of the wounded, they have administered the sacrament to those who had fallen. Their conduct has been such, that hence-

forth our armies will be thus accompanied. The military mass has been generally restored.

" I have formed at Algiers two associations of perseverance ; I have commenced the establishment of the society of St. Francis Regis for marriages, and maintained the charitable society, which is composed at Algiers alone of 250 ladies.

" I have lately, most holy Father, given the glorious and a thousand times blessed name of Gregory to the first bell of my cathedral, and I have done so without the permission of your Holiness. The queen of the French has added her name, which is likewise blessed. This event took place amidst the acclamations of all, and on this occasion I was particularly moved by the pious attendance of the chevalier Peloso, your Holiness's consul, who contributed much to the splendour of the ceremony.

" I have also blessed or sent to other churches eight other bells. The Arabs are beginning to be accustomed to them.

" On the feast of Corpus Christi, I carried in procession the adorable sacrament, in the magnificent square which is on the sea-shore, and, surrounded by thirty or forty thousand persons, I gave the solemn benediction amidst the transports of the people and the discharge of canon in the roadstead ; the Arabs themselves have since written to me the most consoling things upon this subject.

" A few days previously, the 19th of May, I had completed the most extraordinary act of these latter times in this interesting country, I mean the exchange of about 500 prisoners of all nations : the last of them arrived here only yesterday. I shall add, that at the present moment, and during fifteen days past, one of my priests is in the midst of the hostile tribes, living with them in their tents, in the very camp of the emir, Abel-el-Kader. I myself, alone, have been enabled to communicate the feelings of my heart to their chief, surrounded by twelve hundred Arab horsemen. *Soli Deo honor et gloria.* To whom, after God, do we, most holy Father, owe all that I have related ? To your Holiness, I must declare ; to your prayers, to your paternal goodness and care. We owe it likewise to that true mother and admirable protectress, the illustrious and holy Association for the Propagation of the Faith, already rendered so celebrated by your Holiness, and blessed by all the bishops, but especially by us, who, in the midst of the sufferings and labours of an episcopacy unlike that of our brothers in Europe, are sustained solely by this Institution.

" I declare then again, most holy Father, that it is to the paternal heart of the Pope, to his prayers, and to his alms, so considerable again this year, that I am indebted for not having sometimes despaired; for having laboured a little in the vineyard which your Holiness sent me, two years and a half ago, to cultivate; the first after so many ages. I am not afraid to confess, that at moments I have been tempted to fly, to retire into some solitude from a combat that filled me with terror. But the recollection of your Holiness, your last words at the moment of my departure, the prayers and the treasury of the charity of my brethren, the members of the Association, have restrained me, and will, I hope, restrain me until the moment when, if I have fought a good fight, I shall be able to cast myself at the feet of my Judge, the Saviour of souls, and ask him for a small share of your crown and of theirs.

" I address to them also, most holy Father, this long letter, which may be usefully employed in forming their Annals, and which, after having thanked and consoled them, will become more filial, carrying to the feet of your Holiness their blessings, united to our prayers. During the octave of the blessed apostles Peter and Paul, we shall offer up solemn supplications for you, most holy Father, for this Association, which is stamped with the seal of God, and more particularly for the churches of the East, of Tong-king and Cochin-China, which have been recommended by your Holiness to all, but more especially to those who, like us, witness more immediately the combats of the Faith.

" Vouchsafe, most holy Father, to read, with the indulgence of a father, and of an elder brother, according to your own affectionate words which still fill my heart, this letter, which is a faithful but incomplete picture of the state of my church. Perhaps in six months hence, in going to the tomb of St. Augustin, I shall be able to visit the seat of the apostles, and, according to the oath of my consecration, render a more exact account from the commencement of my administration. What a happiness this would be for me! on this side of heaven, it would be the most true.

" In the meantime I fulfil my promise in laying before your Holiness the state of my rising bishopric. And how frankly do I avail myself of the permission, when I transmit a document so hastily written as to be hardly legible. Alas! I am unable to recommence, and I have no time to give my letter to slow copiers.

" Vouchsafe, most holy Father, to accept the homage of a handsome mosaic, found among the venerable ruins of Hippo, and which the

consul Peloso has undertaken to forward to Civita-Vecchia. It is a small, but sincere tribute of filial piety.

“ Together with this mark of respect, vouchsafe, most holy Father, to receive also the homage of the profound veneration, profound affection, and absolute obedience of the poorest, and most unworthy of your servants and brothers.

“ ✠ ANTHONY ADOLPHUS, *Bishop of Algiers.*”

MISSIONS OF CHINA AND TONG-KING.

Letter from FATHER HUC, Missionary-Apostolic, to FATHER SARRANS.

“ Reverend Sir,

“ Macao, 27th January, 1841.

“ A letter from Dr. Rizzolati must have announced to you the glorious death of Father Perboyre. A fuller account, bearing the marks of the most scrupulous exactness, details some remarkable circumstances which were not known to his lordship at the time of his writing. I shall, therefore, endeavour to supply, from later information, what he has involuntarily omitted, persuaded, like you, that every thing relating to the history of the martyrs should be collected with religious fidelity.

“ After the blockade and burning of Kouanintang, the village where Dr. Rameaux and Fathers Baldus, Clauzetto, and Perboyre were assembled, when the mandarins came to search the place, the situation of these missionaries became full of danger and affliction. Objects of the most active pursuit, they dared not seek hospitality among the pagans, who would have betrayed them, nor amongst the Christians, whom they were afraid to endanger; they were, therefore, compelled in turn to seek safety on the tops of the highest mountains, to mingle in the crowd of the populous cities, to wander from hamlet to hamlet, and sometimes to conceal themselves in the bottom of the fishing junks.

“ Father Perboyre had to suffer more than any other from this wandering about; for his health was very delicate. The third day after his flight from Kouanintang, he became exhausted from fatigue, and

his strength forsook him. His pursuers still followed him, and to escape them he had to cross a hilly country intersected by deep ravines. While he was taking breath at the bottom of a narrow pass with the catechumen who conducted him, the soldiers overtook them; but not suspecting that they had a missionary before them, they merely asked of the poor fugitives some information. 'We are,' said they, 'looking for a European; could you give us any intelligence about one?' 'You are looking for a European?' replied the catechumen. 'Yes,' said they; 'he is a chief of the religion of the Master of heaven.' 'What,' rejoined the catechumen, 'have they promised to the person who shall discover him?' 'Thirty taels shall be his reward.' 'Well, then, this man is the European whom you seek,' said the Chinese Judas, pointing to the priest who had confided to him his life. You see, my dear friend, that in this odious bargain, there was only wanting the kiss of the traitor. Father Perboyre had the happiness of seeing *his* passion commence like that of our divine Saviour: for him there was also an Iscariot who sold his master for thirty pieces of silver. *Quid vultis mihi dare, et ego vobis eum tradam? At illi constituerunt ei triginta argenteos.* 'And he said to them, What will you give, and I will deliver him unto ye? But they appointed him thirty pieces of silver.'

"While they were dragging the holy confessor, loaded with chains, towards the prison of Kou-Tchen, the Christians of Houpé were given up to the most violent persecution. This unhappy country was delivered over to the cruel rapacity of the mandarins, of their satellites, and of all those who shrink from no baseness which procures for them money; and it must be acknowledged that in China there are not wanting persons who are willing to wallow in blood or in mire, provided they can find at the bottom gold. The faithful, therefore, saw themselves harassed by a swarm of pagans, who sought to profit by their terror. A great number, dreading a trial beyond their strength, abandoned all their property, and fled away to far distant places, in order to seek an asylum from persecution. We thus saw whole families condemn themselves to want, and resolutely undertake long journeys, to fly from a land where they were no longer permitted to adore the Lord in spirit and in truth.

"Father Perboyre, being passed from tribunal to tribunal, arrived at length at Ou-Tchang-Fou, the metropolis of the province. He had a long time previously entered on his career of tribulations; but it

may be said that it was at this place that his long and painful agony began. In this city he underwent more than twenty examinations, during each of which he suffered atrocious tortures. When questioned as to his faith, he quickly replied, 'I am a Christian;' when asked the number of his colleagues, he observed an unbroken silence. He was, therefore, beaten and buffeted; at every question to which he made no answer, the mandarin threw on the ground a certain number of counters, and forthwith an equal number of strokes of the ratan were laid by the satellites upon the bleeding body of the martyr. You know how he covered with kisses and bathed in his tears the image of the Saviour which was presented to him to insult. The mandarin, expecting to obtain for his gods the same demonstrations of respect, ordered an idol to be brought, and commanded the holy priest to prostrate himself before it.' 'I would willingly,' replied the prisoner, with energy, 'strike off its head; but as to adore it, I never will.' This answer appeared to the mandarin to be worse than disobedience; he considered it a sacrilege, and devised, to avenge his pride and his gods, the following cruelty:—There were in the court a certain number of Christians, known as such; the judge commanded them to lay hold of Father Perboyre, and to tear away his hair and beard, as a mark of their contempt, and to add to his ignominy. The Christians hesitated; they were threatened with being flogged. The kind Father hastened to prevent their punishment, by exhorting them to obey: 'Come,' said he, with a smile; 'the evil you are forced to do me, I shall bear with pleasure. I should suffer much more if I saw you beaten on my account.' He succeeded in persuading them, and his unhappy disciples plucked out his hair and beard.

"After having tortured Father Perboyre, during four entire months, the viceroy being weary of his useless barbarities, had the four following characters marked on his face with a red-hot iron: *Sie Kiao ho tchoun*, that is to say, *Propagator of a bad religion*. He was then shut up in a stinking prison, in company with a crowd of felons. He there lived, or rather lingered out life, sinking under the load of misery, and confounded with criminals of every kind. These men, however, notwithstanding their degradation, were seized with a profound veneration for the servant of the Master of heaven; they regarded him as an extraordinary personage, who, as he owed his misfortunes to his virtues, had a right to the respect of even the most wicked. The Christians, on their part, shewed him every mark of attachment; they many times

purchased from the jailers the permission of seeing him. He was also visited by one of our Chinese priests; by whose intervention we have had the happiness of receiving the precious lines which the holy martyr traced with much difficulty in the depth of his dungeon: translated, they are as follow:—

“ ‘Time and place permit me not to enter into long details; others will be able to tell you more. Having arrived at Cou-tcheng, where I had only to praise the kind treatment of Tche-Hien, I underwent two examinations; four similar trials awaited me at Siang-Yang-Fou. During one of them, I remained for half a day kneeling on iron chains; I was kept in this position by strong cords, which held me suspended by the thumbs and hair, in such a manner, however, that all the weight of my body should bear on my naked knees. In the city of Ou-Tchang-Fou, I appeared more than twenty times before the mandarin, and I have almost always been put to divers tortures, because I would not reveal what the judges wished to know. (If I had made those revelations, the persecution would have instantly spread to all the provinces of the empire.) Nevertheless, when I suffered at Siang-Yang-Fou, it was immediately on account of religion. At Ou-Tchang-Fou I received a hundred and ten strokes of a ratan for not trampling on the cross. You shall hereafter learn the rest. Out of twenty Christians, recently arrested, the two-thirds have publicly apostatized.’

“ Father Perboyre, notwithstanding his emaciation, was still an object of terror for the mandarins. Persuaded that they had to do with a skilful magician, they expected every moment that he would play them some trick. For this reason, in order to neutralize his science, and to prevent its dreaded effects, they had recourse to the doctors, who often obliged our poor colleague to swallow large draughts of dog’s blood, hot and smoking.

“ At length, on the 11th of September, 1840, the imperial decree arrived at Ou-Tchang-Fou, which condemned the holy missionary to be strangled forthwith.* The sentence was not made public: it was executed in haste, and as it were by stealth. In going to execution, Father Perboyre wore only drawers and the red robe of the condemned; his hands were tied behind his back, and in his hands was fixed a long

* In a former account, it is stated that the holy priest was raised on a cross, and that his throat was cut. This inaccuracy arose from the circumstances of his death being at that time known only from the reports of the pagans.

pole, at the extremity of which waved a sort of flag, on which was inscribed in large characters the sentence of the glorious martyr: *Imposuerunt super caput ejus causam ipsius scriptam*; 'And they put over his head this cause written.' And in order that he should still further resemble Jesus Christ ascending the hill of Calvary, that it should be true that the servant is not greater than the master, he was joined with five malefactors, condemned to death: *Et cum iniquis reputatus est*; 'And with the wicked he was reputed.'

"It is usual in China to conduct prisoners to the place of execution hastily, and at a rapid pace. Each criminal is escorted by two officers, who drag on rather than conduct their victim. This quick march, and the savage music of the *tam-tam*, give, it is said, to an execution scene, a character which frightens and horrifies the Chinese. Father Perboyre had to proceed, for a long distance, in this way to the place of execution, where a crowd of spectators awaited his arrival. Numerous detachments of soldiers, armed with pikes, formed a circle about a stake fixed in the ground; to this stake the five malefactors were fastened and strangled in succession: our colleague was reserved to close this funereal drama. When his hour had come, he knelt down and prayed for some moments. The pagans cried out, 'See, the European is in prayer.' *Quidam illic stantes...dicebant: Eliam vocat iste*. 'And some of them that stood there...said: This man calleth for Elias.' He was then laid hold of by the executioner, who tied his feet behind his back, and secured him to the gibbet, a little raised from the ground, and in the posture of a person kneeling. His agony was more painful than that of the other criminals: they were strangled quickly and at once; but Father Perboyre was strangled slowly and after several efforts: it might be said that the executioner wished to enjoy at his leisure the last throes of his victim. After having drawn the knot, he loosed the cord, as it were to give the martyr time to come to himself and to feel death; in a little more time he pulled the cord again, and again stopped; it was only the third time he thought proper to finish. But, as the body seemed to preserve some breath of life, a satellite approached, and, with a violent kick in the stomach, consummated the sacrifice of the Priest of Jesus Christ. It was towards mid-day that his blessed soul winged its flight to heaven.

P.S.—We have learned that the emperor has just condemned to exile the viceroy of Houpé, the executioner of Father Perboyre, on account of the vexations and cruelties which he has practised in the

province committed to his administration. The people considered this punishment too light, and required that he should expiate by his blood all the blood he has unjustly spilled: they have risen in insurrection, and they now keep him blockaded in his palace. The emperor has also published a proclamation containing the description of Dr. Rameaux, and an order to the mandarins to direct all their activity to his apprehension. May God protect him!

"Yours, devotedly,

"HUC, *Missionary-Apostolic.*"

Letter from the Right Rev. DR. RETORD, Bishop of Acanthus, and Vicar-Apostolic of Western Tong-King, to the Rev. M. LAURENS, Parish Priest of Salles, near Lyons.

"My dear Friend,

"Macao, October, 1840.

"Upon the 31st of May, I was consecrated Bishop of Acanthus, by his Grace the Archbishop of the Philippines. To tell you what I experienced on that day, which will be the most memorable of my life, to depict to you the sentiments that almost overpowered my mind, while at the foot of the altar, where the crowd, piously moved, looked upon me rather as a victim decorated for martyrdom, than as a newly made bishop, would be a difficult, and indeed an unnecessary task; for you may form an adequate idea of all this, by putting yourself in my place. Suppose that you were a man like me, full of weakness and spiritual infirmities, an old shepherd and cultivator of the ground, who used to earn his bread by the sweat of his brow; pray, what would be your confusion at being raised to so high a dignity in the Church? Imagine yourself also to have passed, as I have done, eight years in a country suffering persecution, without friends or human comfort; deprived of all the exterior succours of religion; at one time buried in subterraneous retreats, at another time a fugitive in the woods, and disputing with wild beasts for the caves in the rocks; perpetually surrounded by enemies and dangers of all kinds; and you will be able to estimate the pleasure of being well received and universally welcomed as a friend and brother. For my own part, I was indeed confused at receiving so much honour from men and so many graces from God, and I exclaimed, with the royal prophet, *Nimis honorificati*

sunt amici tui, Deus, nimis confortatus est principatus eorum ;
 ‘ Thy friends, O God, are exceedingly honourable ; their principality is exceedingly strengthened.’

“ I remained at Manilla until the 10th of August, for the want of an opportunity of returning sooner to Macao. During the three months passed since my arrival here, I have been occupied in learning the Chinese language, and awaiting a vessel to bring me back to the coast of my dear unhappy Tong-King. If peace be ever restored to us, the study to which I devote myself will enable me to preach the Gospel to those Chinese who maintain a commercial intercourse with our Christians. But I greatly fear that death will surprise me before tranquillity returns to our desolate Church ; for every thing announces that the persecutor means to destroy, by apostasy or martyrdom, the remnant of neophytes in his states.

“ This melancholy apprehension is founded upon the accounts lately brought to Macao, by the messengers of the Spanish missionaries. All their letters contain disastrous intelligence : congregations of Christians delivered to pillage, or obliged to pay a ransom : religious objects seized and profaned ; catechists and the faithful thrust in crowds into dungeons ; priests sent to execution or prematurely perishing from the excessive labours of their ministry, joined to the rigours of proscription. The Annamite clergy, so cruelly decimated, is now almost entirely composed of the old or infirm ; and to recruit its thinned ranks, there is not one bishop in all Tong-King. Finally, faith weakened, and charity growing cold in many, and the formal apostasy of a great number, form a series of misfortunes to be bewailed with tears of blood. In truth, religion, in this unhappy country, advances with gigantic strides towards its termination. The furious mandarin-general of the province of Nam-Dinh, urges on, with the utmost rigour, the execution of the royal decree which condemns the Christians to build pagodas ; and he even wished to have them raised upon the site of the ancient churches. The masters of ceremonies appointed by the king, in 1838, to teach our neophytes their superstitious rites, discharge their detestable mission with diabolical zeal ; at the periods of the new and full moon, they enter into the houses of the faithful, and oblige them to offer sacrifices to the devil, and to burn the idolatrous incense in honour of their ancestors. Should a Christian happen to die, he must be buried in the greatest haste and secrecy, or those odious pedagogues will hurry to the spot, and force the relations of the deceased to per-

form the funeral ceremonies according as prescribed by the pagan worship. In the unhappy province of Nam-Dinh, the greater part of the Christians have yielded to their demands and threats. It is true, that they do evil with regret, and that they interiorly curse the idols, and disavow the criminal participation in the practices of paganism which are imposed upon them; but they want courage to openly resist the persecutors, and to offer a life full of calamity and misery in exchange for eternal glory. They lament and weep over their unhappy state, particularly when a missionary can visit them, and make them sensible of the dreadful abyss into which they have thrown themselves; but that is all; for should he propose to them the means of extricating themselves from it, they utter, with a sigh, this despairing answer: 'That is impossible.' I hasten to add, that the accounts received from the other provinces are less afflicting.

"Now, my dear friend, having no more recent news to give you respecting the Annamite Missions, I shall resume, for your edification, the history of the last five martyrs, who were put to death last year in eastern Tong-King, and whose names I only cited in my letters to the directors of the Seminary of Foreign Missions. The detailed account that I now send you is only a translation, somewhat abridged, of a Spanish letter of the Rev. Father Marti. The names of these five generous combatants of the faith are, Francis Xavier Mau, and Dominick Uy, Catechists; Thomas De, Augustin Moi, and Stephen Vinh, mere neophytes. They were arrested in the northern province, almost at the same time and on the same occasion as the venerable Father Peter Tu, and the physician, Joseph Canh, his companion in martyrdom.

"On the 29th of May, 1838, a mandarin came to surround the village of Duc-Trai (commonly called Kemot), where Father Tu, with Dominic Uy, his catechist, was then concealed. Both of them had time to fly into a neighbouring village; but treachery deprived them of security in that place: a Judas denounced to the mandarin one of the faithful who took care of the two outlaws; he was arrested, and his disclosures directed the pursuers to the exact place where their prey had taken refuge. Father Tu and his catechist being brought before the great mandarin, declared their faith without evasion, and courageously refused to trample upon the sacred sign of our redemption.

"The other catechist, Francis Xavier Mau, was the keeper to a

presbytery, situate at a short distance from Duc-Trai. When he heard of the arrest of Father Tu, he repaired to the village, in order to obtain accurate information on the subject, and he there fell himself into the hands of the wicked, who delivered him to the petty mandarin of the locality, and the latter, having tried, in vain, to make him apostatize, delivered him over to the superior mandarin of the province.

“ Thomas De was arrested on the same day. He was 27 years of age, and exercised at Duc-Trai the trade of tailor. He had heard, as well as all the men of his village, the order given by the mandarin to quit it ; but fearing a design on his faith, he thought it better to wait till the enemies of his religion should come, than to go out and meet them ; he therefore staid quietly in his house, which the soldiers afterwards came to search. From that moment, he looked upon himself as a man doomed to death, and he only thought of giving his last instructions to his wife, and bidding her farewell. ‘ Take our children,’ said he to her, ‘ and go and live with our relations ; labour all of you like honest people ; serve and adore the Master of heaven. For my part, I shall return no more to my home. In the combat which is about to take place, I hope only in the grace of God. If you love me, ask for me the strength and courage of which I have need, and nothing more.’ After these words, he gave himself up to the soldiers, who forthwith brought him before the great mandarin.

“ Augustin Moi and Stephen Vinh were two poor day-labourers ; the former was fifty-one, and the latter twenty-five years of age. They were not inhabitants of Duc-Trai, but happening to be in that village at the time of the blockade, they were instantly recognized to be strangers, arrested on suspicion, and upon their refusal to trample on the cross, they were loaded with the cangue, and escorted with the other accused to the chief town of the district.

“ About the same time an old man, aged seventy years, named Joseph Canh, a professed religious of the third order of St. Dominio, fell into the hands of the persecutors, and was thrown, like the others, with a cangue on his neck, into the district prison.

“ On the 10th of July, the grand mandarin ordered all those generous confessors to appear before him ; and earnestly urged them to comply with the orders of the prince, and to trample on the cross : all his efforts were unavailing, as our Christians allowed themselves neither to be seduced by his promises, nor intimidated by his threats. The

judge being persuaded that a longer trial would only serve to add to the confusion of his defeat, pronounced their sentence without delay, condemning Father Tu and the aged Canh to be strangled, and the five other prisoners to be sent to the galleys for life, and to receive a hundred strokes of the ratan. It appears that he had not made them suffer much before he pronounced this sentence. We have only heard that the catechist, Uy, received two severe beatings, one with a view to extort money from him, and the other in order to make him declare the retreat of a priest of the country. Some words used by the catechist Mau have been collected by our Christians, and they do him so much honour, that I shall not pass them over in silence. When the mandarin asked him who he was, 'I am,' he replied, 'one of the principal disciples of this priest' (Father Tu); and as the missionary appeared affected with an answer so explicit, because it put it completely out of the power of the Christians to obtain the liberty, at any cost, of him who made it, Francis Mau, full of faith and of a holy impatience to suffer for Jesus Christ, approached the Father, and humbly said to him, 'Take pity on me, I beg of you; acknowledge me for your son, that I may thus be able to die with you.'

"The sentence was, however, submitted for the sanction of Minh-Menh, who annulled it: whether it was that the punishment appeared to him too light, or that he preferred making apostates to making martyrs, he considered it more expedient that the Christians should be again put on their trial than to punish their resistance to his impious orders. He accordingly directed the grand mandarin to cite them a second time before his tribunal, and to promise them, in his name, pardon and liberty, if they would consent to trample upon the cross.

"Pursuant to this decree, the three great mandarins of the province, with all their subordinate officers and a crowd of spectators, assembled on the 9th of August in the pretor's hall, in order to proceed to the new trial of the prisoners. The latter, suspecting at once that the object in taking them from their dungeon was to subject them to another combat, came forth, beseeching God to grant them grace to confess his name to their last sigh. What a sight met their eyes at their entry into the court! On one side was a crucifix; on the other, various religious objects; and in the centre, whips, pincers, and all the apparatus of torture. At this sight, the flesh, no doubt, thrilled with fear, but the soul, strengthened by the Divine aid, stood victoriously proof against this terrible assault. The examination commenced with the Father Tu.

‘Do you know,’ says the mandarin-general to him, ‘that the king has taken pity on you? Trample upon the cross; this is the only condition he requires you to perform in order to obtain his pardon; and you will see how kindly we treat those who obey him. But on the other hand, he assured that obstinate resistance on your part will be your destruction: very recently, in the southern province, a priest was put to death for obstinacy in his errors—what is your resolution?’ ‘Great mandarin, I beg of you to pass judgment on me as a Christian! I never will consent to trample upon the image of my Creator and my God.’ ‘That is enough, quite enough; I know your disposition; it is evident that you deserve your fate.’ The mandarin had him then removed to a corner of the hall. The venerable priest then continued in fervent prayer to the Father of mercy to grant unto him and the other confessors perseverance in the faith.

“The mandarin next called the catechist Uy, and addressed him with great affected mildness and benevolence. ‘The Father,’ said he, ‘is obstinate in his errors; but why should you, who are in the prime of life and the bloom of beauty (he was twenty-six years old), share in his delusion? Come, my son, trample on the cross, and I will set you at liberty.’ ‘I bow with respect before the king’s majesty, and before the high dignity of his mandarins. From my earliest infancy, I have been loaded with gifts and favours from the Master of heaven; every day of my life has been marked by a new benefit of his providence; and could I be so base as to abandon him in the moment of peril! That would be such ingratitude as to render me unworthy of his friendship, to which nothing in this world is comparable; it would be also an injury to my parents, who taught me to remain faithful to Him until my last breath; it would, in fine, be an insult to the priest, my spiritual father, who supported me, and communicated to me, with the knowledge of the true God, the resolution never to transgress his commandments.’ ‘My son, you speak well; but consider that your God is in heaven on high, and that this cross which I propose to you to trample on, is only a mere piece of wood.’ ‘Observe, mandarin, that this wood is a religious symbol; in venerating it, it is to my Lord I refer my worship, and to profane it would be to offer an affront to him who was fastened to it. For instance, my parents are dead; their souls have passed to the other life; their bodies only remain here below; if a mandarin should order me to trample on their bones, ought I to obey him? No! With how much more reason, then, ought I to

respect the image of my God.' 'Do not speak so, or your head shall be cut off.' 'That is all I desire,' exclaimed the catechist, exulting with joy.

"Francois Xavier Mau was next put forward. 'You have a noble air,' said the judge to him; 'walk on the cross, and if you wish to be made a mandarin, I will solicit the king to grant you this dignity. If you prefer to return to your home, you shall be free to set out on your journey.' The only answer the young man made was, 'I trample not upon the cross!' Then three or four officers of the mandarin, moved by a false compassion, kindly took hold of him, and said, pushing him towards the crucifix, 'Take one step at least, in order to avoid death.' 'It is the image of my Lord,' he replied, 'and He merits more respect than men can render unto him; I will never disrespect him.' 'That is enough,' said the mandarin; 'let us proceed on to this old man,' and he exhorted Canh to trample upon the cross. 'I have no reason to outrage the Master of heaven and earth,' replied the venerable neophyte; and after these few words, he continued, in a low tone of voice, to commune with God. 'Pray aloud,' said the mandarin to him. Obedient to the order, the Christian knelt down, and recited, before the attentive pagans, that fine prayer, *Veni, Sancte Spiritus—Come, O Holy Ghost!* and another prayer, to the glory of the name of Jesus, which he ended by kissing, with a lively faith, the feet of the crucifix. The mandarin, astonished that so feeble an old man should dare, in the presence of his judges, to venerate a symbol destined by them to profanation, said to him, with a feeling of admiration which he endeavoured in vain to disguise, 'From whence have you this immovable attachment to the worship you profess, whilst other Christians denounce their priests, and deliver them to justice?' 'The like happened formerly amongst the disciples of the Saviour: one of them, the infamous Judas, betrayed his Master, and delivered him to his enemies.' 'And what happened then?' 'When the soldiers came to arrest my Lord, he said to them, 'Whom do you seek?' The Jews answered, 'Jesus of Nazareth.' 'I am he!' replied the Saviour. At these words they were thrown back on the ground, Jesus raised them up, and delivered himself into their hands. Those irons, which the Father carries on his neck, are like the chain with which the Son of God was formerly loaded.' 'And the cross, that is, the two pieces of wood, put one across the other, where did your God carry it?' 'He bore it on his shoulders to the summit of

the mountain of Calvary, where he suffered death, in order to expiate the sins of the human race.' The mandarin did not proceed further with his questions upon this subject. Leaving off his discourse with the courageous old man, he turned towards the three other Christians, Thomas De, Augustin Moi, and Stephen Vinh, to whom he addressed, with as little success, similar exhortations and threats. At the end of the examination, all the confessors returned to prison, giving thanks to God that they had been found worthy to suffer for the name of Jesus Christ. *Ibant gaudentes a conspectu concilii, quoniam digni habiti sunt pro nomine Jesu contumeliam pati.*—'They went from the presence of the council rejoicing, that they were accounted worthy to suffer reproach for the name of Jesus.'

"Father Tu was visited, during his captivity, by a native priest, who, without the knowledge of the mandarins, and by means of a certain sum of money, brought him the succours of religion. Father Tu himself, several times, confessed his companions in suffering, and likewise about sixty Christians, who had the happiness to be able to bring him some alms, a great part of which he distributed to the other prisoners.

"At length, on the 27th of August, the mandarins pronounced against the accused a new sentence, nearly similar to the former. It was expressed in the following terms: 'Considering that the false doctrine of Jesus leads the people astray, and that it is the occasion of a multitude of intolerable evils; that in the nineteenth year of the reign of Minh-Menh it was strictly prohibited; and that the Europeans, who live amidst the Annamite population, do, nevertheless, continue to preach its dogmas, and to distribute the objects of their worship; that many ignorant persons, allured by their words, have become so attached to this strange religion, that they will neither abjure it, nor trample on the cross, nor denounce its ministers, but withdraw them, as much as they can, from the justice of the king, we have judged it to be proper to chastise those rebels with the utmost severity, &c. Accordingly, we condemn the Father Tu, and Canh, the old man of seventy years, as the principal criminals, to be strangled, and the five other confessors to receive a hundred strokes of the ratan, and to be banished to three hundred leagues' distance from their country.' This sentence was again annulled by the king, who substituted a judgment without appeal, ordering that Peter Tu and Joseph Canh should be forthwith beheaded, and that the other prisoners should be hanged, after an imprisonment, of which the term was not specified. On the 5th of September, 1836,

the sentence of the prince was made known to the confessors. Peter Tu and Joseph Canh were filled with joy. The former, being a Dominican, wished to wear the habit of his order, when going to the place of execution; he also provided himself with a crucifix. The latter clothed himself with a white habit. The mandarin, surprised at seeing them preparing for death, as if for a feast, inquired of them what was signified by the dress which they had put on. 'Its whiteness,' replied Father Tu, 'is a symbol of the purity which a Christian prefers to the greatest treasure. This is the cross which I venerate; as I give up my life, because I am unwilling to profane it, I request to be allowed to keep it in my arms until my last sigh.'

"They were immediately conducted to the place of punishment: they sung the litany of saints as they went along. Two soldiers carried before them their sentences of condemnation. The inscription for the priests was as follows: 'The culprit Tu, native of the province of Nam-Dinh, and of the village of Ninh-Cuong, is a member of the false religion of Jesus; by his lies he propagated it among the people, and thus sowed the germ of infinite evils. He has himself admitted and avowed his crime. We obey the order given by the king to cut off his head.'

"Having arrived at the place of execution, the martyrs recommended themselves for a moment to God. The executioner's sword put an end to their prayer. The Christians and infidels instantly rushed, with emulation, to the relics of the holy religious; the object was, to collect some drops of his blood. A struggle even took place among those who were disputing for the possession of his body, of which the mandarin being informed, he sent troops with an order to arrest our neophytes; but at their approach, the neophytes dispersed themselves, leaving the place to the pagans, who stole away the body and head of the blessed martyr. The faithful afterwards ransomed these precious remains, and honourably interred them in a Christian village, in the very place where their church was just beginning to be built. Joseph Canh was buried at first at the place of execution; he has since received a more appropriate sepulture in his native village.

"How shall I describe to you the affliction of the five other confessors upon seeing, not only their hopes frustrated of ascending to heaven in company with the holy priest who had encouraged them to constancy, but themselves still exposed to the fury of new, and, perhaps, more trying conflicts, the issue whereof being uncertain,

might be a shameful defeat ! God took pity on their state : on the third night after the martyrdom of Father Tu, while they were occupied by these painful thoughts, a consoling vision put an end to their anxiety.

“ They thought they saw Father Tu approach them, and say, in a distinct and sweet voice, ‘ You should not be afflicted, for you, also, shall obtain the crown of martyrdom, although, in order to give you time to acquire the merits of which you are deficient, a delay is required.’ Encouraged by these words, they became thenceforth so firm and so courageous, that nothing in their conduct contradicted the character of confessors of Jesus Christ. They appeared no more sad or dispirited ; during more than a year which they subsequently passed in prison, neither the annoyances of the jailers, nor the insults of the soldiers, caused them for a moment to give way to impatience. The only thing of which they at times complained was, the excess of consolation with which God replenished their souls. They attributed the cause to their sins, which rendered them, they said, unworthy of suffering what the martyrs of the primitive church had endured. To supply the rigours which they supposed wanting to their captivity, they imposed fasts and other voluntary mortifications on themselves, and they applied to the relief of the pagan prisoners the greater part of the alms which they received from the charity of the faithful, which was a great subject of edification to all those who witnessed it. The grace of God employed those acts as a means of salvation for the most criminal. Not only the Christians, who saw the light of their works, gave glory to God and felt confirmed in their faith, but the idolaters who were immured in the same dungeon, being moved by their example still more than by their discourse, acknowledged the vanity of their idols, and fourteen of them effaced by baptism and repentance the errors of their lives. How profound are the judgments of God ! How delightful to contemplate the mysterious wisdom with which he disposes every thing in favour of his elect ! A prison of Tong-King, a true passage to hell, on account of the perversity of those who inhabit it, is changed into a pulpit of truth, and a school of virtue ! A place of despair, which was usually filled with imprecations, blasphemies, and the shouts of rage, is now transformed into a temple which resounds with the praises of God, and hymns in honour of Mary !

“ These miracles of grace are attested by Father Tuan, missionary in the chief town of the northern province. I shall cite an extract from

his letter of the 27th of September. 'The catechist, Mau,' said he, 'teaches the Gospel to all the prisoners, and very recently fourteen of them were converted. Of that number was one named Hung-Muy, who was versed in the Chinese characters; he learned in the course of a month the most necessary truths of salvation, and he employed the time which was unoccupied by the study of religion, in deploring the faults of his life. When the soldiers came to take him from his cell to the place of punishment, he asked the mandarin for a moment's delay, in order to receive baptism, a favour which was granted to him. As soon as he received the sacrament of regeneration, his countenance beamed with the most lively joy. 'What shall I do?' said he to the catechist Mau. 'Go forward to death, exciting yourself unceasingly to repentance,' was the answer he received. I have these details from the catechist Mau, who conferred baptism on the condemned man. This Father adds, that the other catechumens continued to instruct themselves in our faith; that they recited, in choir, the rosary and many other prayers, with the five confessors; and that they gave decided proofs of a sincere return to virtue. They were all afterwards admitted to baptism. Seven amongst them suffered death with a truly Christian resignation, invoking the sweet names of Jesus and Mary. Eye-witnesses have related, that during their passage from the prison to the place of punishment, they recited in a loud voice the prayers used for the recommendation of the soul departing. The mandarin, having recognized by their fervour the servants of Jesus Christ, had them beheaded apart, being unwilling that their blood should mingle with that of the condemned pagans. They undoubtedly owed to their crimes the death with which human justice visited them: but the rigour of their penance, their piety in prison, the religious calm of their last moments, all these circumstances lead us to hope that God has received them into his mercy. As to the seven other converts, whether they are still in prison, or sent into exile or to execution, we have as yet not been able to obtain any account.

"The five confessors of the faith remained in irons more than a year, without being again summoned by the mandarins before their tribunal. At the end of the month of July, they had to encounter a new attack, of which the catechist Mau has given to one of our Annamite priests an account in the following terms:—

"'Ten thousand salutations to my father. On St. Martha's day, 9th of July, the great mandarin made us appear again before him. There

was in the hall of the court a statue of the Saviour carrying his cross, and two crucifixes, and two images of Mary placed on the ground. The mandarin said to us, ' You have been a long time in prison, and suffered a great deal ; now, if you trample upon those objects laid before you, you shall be set at liberty. What is your determination ? ' ' With every respect for the mandarin, we adore but one only God, the Creator of heaven and earth and of all that exists, and we are resolved to die rather than offend him. Cut off our heads, take away our lives as you please, we shall endure the pain without murmuring against your rigour.' The judge, finding his exhortations unavailing, had recourse to force: he ordered Augustin Moi to be carried and set upon the crucifix, and his feet to be, at the same time, beaten with rods. Upon receiving the first blows, the fervent catechist exclaimed, ' Support me, O Lord ! I resign my body and soul into your hands.' ' It is impossible,' said the mandarin, ' to shew them mercy ; we wish to save them, but they are unwilling to be saved.' We were then re-conducted to prison.

" In the month of December following, the great mandarin again cited the confessors before his tribunal. The catechist Mau thus relates the proceedings on the occasion.

" ' The court was prepared as on the 29th of July, the same religious objects being placed there. As soon as I entered it, I threw myself on my knees in order to venerate them. The mandarin did not allow me time to do so, having immediately ordered me to be brought back to the door. Augustin Moi and Stephen Vinh appeared in their turn, and prostrated themselves before the cross ; they were, in like manner, made to retire. The catechist Uy, and Thomas De, yet remained: they were led in together, and they shewed the same marks of respect to the objects that were exposed for the purpose of their profaning them. Being again called in, we knelt down beside them, and recited together, prayers in adoration of Jesus crucified for the salvation of the world. The mandarin interrupted us, and ordered us to be removed from the holy images. I continued, nevertheless, my prayer. When it was nearly finished, the judge made me approach his tribunal, and said to me, ' The royal decree, passed this autumn, commanded that you should be sent to punishment that we might have done with you ; but with humble submission to the king's will, we prayed for a delay in order to afford you an opportunity for more mature consideration, and to abjure your errors. Our new orders enjoin us

to make you trample upon the cross; obey, therefore, if you set any value on your life.' 'Great mandarin, I adore and serve one only God, the Principle of all that exists, the Father of all men, and the Sovereign of all kings; as his empire is above all empires, his will should be preferred to any decree. I had rather die than be unfaithful to him.' 'How can you be so imbued with your false doctrines? Have you no pity on your parents? Is it not a duty to respect the life you owe to their tenderness?' 'My parents derived from God the existence which they gave me; like me, they would have sacrificed it to his glory, if their faith had been put to the same trial.'

"Similar exhortations were addressed to Thomas De, to which he replied by a glorious confession of our Lord Jesus Christ. 'What is your Lord?' says the judge to him, irritated by the holy liberty of his speech. 'Is it this piece of wood?' he added, shewing the crucifix. 'My God is in heaven; but what are your idols? Don't we know the matter they are made of, and the hands that fashion them? For my part, if I be beheaded, I shall contemplate on high the face of my Lord, and the sight will be for my soul an unmixed, an endless happiness.' The mandarin, having nothing to answer, became more furious, and directed the executioners to avenge his confusion. But he grew at length wearied with seeing the martyr torn with cords before his eyes. 'Enough,' said he to the executioners: 'what good is there in beating him? 'Tis useless to stain your whips.' A secretary was called to draw up on the spot our sentence of death. 'Let them be led forth to punishment,' says the judge, 'and let us be delivered from them.'

"The foregoing communication I have written in a hurry: many details have escaped me. We beseech you to take pity on your children: may your fervent prayers only cease with their conflicts.'

"The last trial which they had to suffer took place four days afterwards. Early in the morning, the mandarin of civil justice arrived at the prison, and notified to the confessors that they were to die that same day. 'However,' added he, 'as ye are young and innocent, and as your only crime is an excessive attachment to error, I have taken compassion on you. Walk upon the cross, and I shall take upon myself the responsibility of a further delay; I shall write to the king, who will, no doubt, grant me your pardon.' The answer given by the martyrs was still a refusal; they begged the mandarin not to trouble himself any further with their interests, and only to attend to

the prince's decree. 'But if you will only walk on the cross on the tips of your toes, even for that act I guarantee your pardon.', 'That would be our ruin.' 'If that be too much to require of you, pass alongside the crucifix, and such compliance would be sufficient to save your lives.' 'Why speak to us,' replied Augustin Mau, 'who have for a long time anxiously desired death, and whose joy is visible at this moment because we are on the point of going to execution?' 'In that case, impute your misfortune to yourselves only, and if any complaint escape you, do not say that the justice of the mandarin was without compassion.' The sentence of the mandarin was expressed in the following terms: *Wicked men, and obstinate followers of the religion of Jesus, they have been several times warned and exhorted, to no purpose, to trample on the cross : let them be strangled, since they cannot be converted.*

"They were, therefore, brought forth from prison. As the confessors enjoyed a great reputation, the report of their approaching execution spread amongst the people with the rapidity of lightning; a great crowd of all ranks gathered to see them. Every person remarked the courage with which the illustrious catechist Mau went to consummate his last sacrifice. His countenance beamed with the liveliest joy, and he saluted in the most affable manner, all the Christians whom he distinguished in the crowd. 'I am going to heaven,' said he, 'and what does it matter that the road that leads to it is strewn with thorns? A moment hence, and I shall have forgotten them in the ecstasy of eternal joy.' His companions in martyrdom followed him, absorbed in the greatest recollection, and holding their hands joined on their breast, and praying fervently. They all glorified God, and rendered testimony to the truth and sanctity of Christianity. Having arrived at the place of execution, they recited with ardent piety the prayers for the recommendation of the soul departing, and died repeating the sweet names of Jesus and Mary. On the 19th of December, at noon, they received the crown of martyrdom. The relics belonging to them, which there was an anxiety felt to possess even in the time of their captivity, after their death were emulously sought for, both by the Christians and idolaters. They contended so earnestly for the clothes they had worn, for the cords wherewith they were strangled, the cangues with which they were loaded, and even for the smallest fragments of articles which might have belonged to them, that this tumultuous emulation had like to bring upon some vil-

lages the anger of the mandarins. No serious consequence, however, happened, and the funerals of the martyrs passed off quietly: their remains were interred with honour in the midst of the faithful.

"The above account contains all that I know respecting those unhappy Annamite missions. Pray continually for them and for your friend,

✝ PETER ANDREW RETORD, Bishop of Acanthus,
"Vicar Apostolic of Western Tong-King."

MISSIONS OF AMERICA.

DIOCESS OF ST. LOUIS.

*Letter from FATHER SMET, Jesuit Missionary, to the Reverend
Father General of the Society.*

"University of St. Louis, 7th February, 1841.

"Very Rev. Father,

"In a letter, which I suppose has been communicated to you, I informed the Bishop of St. Louis of the results, as they bear on religion, of my journey to the *Rocky Mountains*. But that letter, though lengthy, could give you but a very imperfect idea of the desert that I passed six months in traversing, and of the tribes who make it the scene of their perpetual and sanguinary rivalships. It will, I think, therefore, be useful to resume the history of my mission; and I repeat it the more willingly, since I am called to penetrate again into those deep solitudes, from which I may, perhaps, never return; to my brethren, who take an interest in my dear Indians, I owe an account of all my observations upon their character and customs, upon the aspect and resources of the country they inhabit, and upon their dispositions, how far they are favourable to the propagation of the Gospel.

"We arrived the 18th of May upon the banks of the *Nebrastas*, or *Stag River*, which is called by the French by the less suitable name of the *Flat River*. It is one of the most magnificent rivers of

North America; from its source, which is hidden among the remotest mountains of this vast continent, to the river Missouri, to which it is tributary, it receives a number of torrents descending from the *Rocky Mountains*; it refreshes and fertilizes immense valleys, and forms at its mouth the two great geographical divisions of the upper and lower Missouri. As we proceeded up this river, scenes more or less picturesque opened upon our view. In the middle of the *Nebrastas*, thousands of islands, under various aspects, presented nearly every form of lovely scenery. I have seen some of those isles which, at a distance, might be taken for flotillas, mingling their full sails with verdant garlands, or festoons of flowers; and as the current flowed rapidly around them, they seemed, as it were, flying on the waters, thus completing the charming illusion, by this apparent motion. The tree which the soil of these islands produces in the greatest abundance is a species of white poplar, which is called *cotton tree*; the savages cut it in winter, and make of the bark, which appears to have a good taste, food for their horses.

“Along the banks of the river, vast plains extend, where we saw, from time to time, innumerable herds of wild goats. We saw only very few birds; but it is very perceptible that they were formerly more common in this country. Further on we met with a quantity of buffaloes’ skulls and bones, regularly arranged in a semicircular form, and painted in different colours. It was a monument raised by superstition, for the *Pawnees* never undertake an expedition against the savages who may be in hostility with their tribe, or against the wild beasts of their forests, without commencing the chase, or war, by some religious ceremony performed amidst those heaps of bones. At the sight of them our huntsmen raised a cry of joy; they well knew that the plain of the buffaloes was not far off, and they expressed by those shouts the anticipated pleasure of spreading havoc among the peaceful herds.

“Wishing to obtain a commanding view of the hunt, I got up early in the morning and quitted the camp alone, in order to ascend a hillock near our tents, from which I might fully view the widely extended pasturages. After crossing some ravines, I reached an eminence, whence I descried a plain, whose radius was about twelve miles, entirely covered with wild oxen. You could not form, from any thing in your European markets, an idea of their movement and multitude. Just as I was beginning to view them, I heard shouts near me; it was

our hunters, who rapidly rushed down upon the affrighted herd; the buffaloes fall in great numbers beneath their weapons. When they were tired with killing them, each cut up his prey, put behind him his favourite part, and retired, leaving the rest for the voracity of the wolves, which are exceedingly numerous in these places. And they did not fail to enjoy the repast. On the following night I was awakened by a confused noise, which, in the fear of the moment, I mistook for impending danger; I imagined, in my first terror, that the *Pawnees* conspired to dispute with us the passage over their lands, had assembled around our camp, and that these lugubrious cries were their signal of attack.—‘Where are we’ said I, abruptly, to my guide: ‘Hark ye!—Rest easy,’ he replied, lying down again in his bed; ‘we have nothing to fear; it is the wolves that are howling with joy; after their long winter’s hunger, they are making a great meal to-night on the carcasses of the buffaloes, which our hunters have left after them on the plain.

“In the same place may also be seen the animal which is called *Wistanwisk* by the savages, and by travellers, the dog of the meadows, and to which I would give the name of American squirrel. It is larger than the grey squirrel, but resembles it in every other respect: its manner of moving is as animated and graceful; the colour of its skin is of a deeper brown; its teeth and claws are exactly of the same form; and its tail, shorter and less tufted, shades its pretty head. They never go alone; a secret instinct keeps them together in families. The situation of their holes is admirably chosen; it is upon the declivity of a hill, the border of a lake, or the bank of a river, and the site is always sufficiently high to secure them against any inundation, however great. The most perfect order reigns in each colony; one might say, that here is a little model-republic in the midst of the desert. Travellers, who are greatly taken with their admirable industry, and envy their undisturbed tranquillity, relate, that the sole nourishment of these little creatures consists of the grass-roots, and that the dew of heaven forms their only drink.

“On the 28th, we forded the southern arm of the river *Platte*. All the land lying between this river and the great mountains is only a heath, almost universally covered with lava and other volcanic substances. This sterile country, says a modern traveller, resembles, in nakedness and the monotonous undulations of its soil, the sandy deserts of Asia. Here no tent has ever been erected, and even the huntsman

seldom appears in the best seasons of the year. At all other times the grass is withered, the streams dried up; the buffalo, the stag, and the goat, desert those dreary plains, and retire with the expiring verdure, leaving behind them a vast solitude completely uninhabited. Deep ravines, which were formerly the beds of impetuous torrents, intersect it in every direction, but now-a-days the sight of them only adds to the painful thirst which tortures the traveller. Here and there are heaps of stones, piled confusedly like ruins; ridges of rock, which rise up before you like impassable barriers, and which interrupt, without embellishing, the wearisome sameness of these solitudes. Such are the *Black Coasts*; beyond the Rocky Mountains rise the imposing land-marks of the Atlantic world. The passes and valleys of this vast chain of mountains afford an asylum to a great number of savage tribes, many of whom are only the miserable remnants of different people who were formerly in the peaceable possession of the land, but are now driven back by war into almost inaccessible defiles, where spoliation can pursue them no further.

“ This desert of the west, such as I have just described it, seems to defy the industry of civilized man. Some lands, more advantageously situated upon the banks of rivers, might, perhaps, be successfully reduced to cultivation, others might be turned into pastures as fertile as those of the East; but it is to be feared that this immense region forms a limit between civilization and barbarism, and that bands of malefactors, organized like the *Caravanes* of the Arabs, may here practise their depredations with impunity. This country will, perhaps, one day be the cradle of a new people, composed of the ancient savage races, and of that class of adventurers, fugitives, and exiles, that society has cast forth from its bosom: a heterogeneous and dangerous population, which the American Union has collected like a portentous cloud upon its frontiers, and whose force and irritation it is constantly increasing, by transporting entire tribes of Indians from the banks of the Mississippi, where they were born, into the solitudes of the west, which are assigned as their place of exile. These savages carry with them an implacable hatred towards the whites, for having, they say, unjustly driven them from their country, far from the tombs of their fathers, in order to take possession of their inheritance. Should some of these tribes hereafter form themselves into hordes, similar to the wandering people, partly shepherds, and partly warriors, who traverse with their flocks the plains of Upper Asia, is there not reason to fear, that in

process of time, they with others may organize themselves into bands of pillagers and assassins, having the fleet horses of the prairies to carry them, with the desert as the scene of their outrages, and inaccessible rocks to secure their lives and plunder?

"We beheld, on the 31st of May, one of the most remarkable curiosities of the desert; it is called the *Chimney*: it is a cone, seventy-five yards high, and about a league in circumference. It is situate upon a table-land, and has on its summit a column of petrified clay, a hundred and twenty feet high, by from twenty to forty feet broad, which has procured for it the above name. It is visible at thirty miles' distance. Upon a nearer approach, an enormous rent appears at its top, which seems to forbode its fall. At its base, some families of the tribe of the *Asbatas*, or *Large-Horns*, vegetate. The rattlesnakes and dangerous reptiles that are to be met at every step, would be a scourge to the country, had not the savages discovered, in a root very common here, an infallible specific for every venomous bite.

"On the 4th of July, we crossed the *Ramée*, a tributary river of the *Platte*. About forty cabins, erected on its banks, serve as dwellings for a part of the tribe of the *Sheyennes*. These Indians are distinguishable for their civility, their cleanly and decent habits. The men, in general, are of good stature, and of great strength; their nose is aquiline, and their chin strongly developed. The neighbouring nations consider them the most courageous warriors of the *prairies*. Their history is the same as that of all the savages who have been driven back into the west: they are only the shadow of the once powerful nation of the *Shaways*, who formerly lived upon the banks of the *Red-River*. The *Scioux*, their irreconcilable enemies, forced them, after a dreadful war, to pass over the Missouri, and to retreat behind the *Warrican*, where they fortified themselves; but the conquerors again attacked them, and drove them from post to post, into the midst of the *Black-Coasts*, situate upon the waters of the *Great-Sheyenn* river. In consequence of these reverses, their tribe, reduced to two thousand souls, has lost even its name, being now called *Sheyennes*, from the name of the river that protects the remnant of the tribe. The *Sheyennes* have not since sought to form any fixed establishment, lest the *Scioux* might come again to dispute with them the lands which they should have chosen for their country: they live by hunting, and follow the buffalo in his various migrations.

"The principal warriors of the nation invited me to a solemn banquet, in which three of the great chief's best dogs were served up to do me honour; I had half a one for my share. You may judge of my embarrassment, when I tell you that I attended one of those feasts at which every one is to eat all that is offered him. Fortunately one may call to his aid another guest, provided that the request to perform the kind office be accompanied by a present of tobacco.

"In our way from *Ramée*, the sojourn of the *Shayennes*, to the *Green-River*, where the Flat-Heads were waiting for me, we successively passed the *Black-Mountains*, which owe this denomination not to the colour of the soil and rocks that form them, but to the sombre verdure of the cedars and pines that shadow their sides;—the *Red-Bull*, a central point by which the savages are continually passing, when emigrating to the west, or going up towards the north; the famous rock *Independence*, which is detached, like an out-work, from the immense chain of mountains that divide North America; it has been designated the *Back-bone* of the world; it might also be called the great registry of the desert; for on it may be read in large characters the names of the several travellers who have visited the *Rocky-Mountains*. My name figures amongst so many others, as that of the first priest who has visited these solitary regions. In fact, a fitter appellation could not be given to these enormous masses of granite, whose summit is elevated nearly twenty-four thousand feet above the level of the sea; they are but rocks piled upon rocks; one might think that he beheld the ruins of a world covered, if I may so speak, with a winding-sheet of everlasting snow.

"I shall here interrupt the recital of my journey, in order to give a short account of the different tribes of the mountains, and of the territory they inhabit. I shall join with my own personal observations the most correct information that I could possibly obtain.

"The *Soshonees*, or *Root-diggers*, appeared in great numbers at the common rendezvous, where the deputations from all the tribes assemble every year, in order to exchange the products of their rude industry. They inhabit the southern part of the *Oregon*, in the vicinity of California. Their population, consisting of about ten thousand souls, is divided into several parties, scattered up and down in the most uncultivated quarter of the west. They are called *Serpents*, because in their indigence they are reduced, like such reptiles, to burrow in the earth and live upon roots. They would have no

other food if some hunting parties did not occasionally pass beyond the mountains in pursuit of the buffalo, while a part of the tribe proceeds along the banks of the *Salmon River*, to make provision for the winter, at the season when the fish comes up from the sea. Three hundred of their warriors wished, in honour of the whites, to go through a sort of military parade: they were hideously painted, armed with their clubs, and covered over with feathers, pearls, wolves' tails, the teeth and claws of animals, and the like strange ornaments, with which each of them had decked himself, according to his caprice. Such as had received wounds in battle, or slain the enemies of their tribe, shewed ostentatiously their scars, and had floating, in the form of a standard, the scalps which they won from the conquered. After having rushed in good order, and at full gallop, upon our camp, as if to take it by assault, they went several times round it, uttering at intervals cries of joy; they at length dismounted, and came and gave their hands to all the whites in token of union and friendship.

"Whilst I was at the rendezvous the *Serpents* were preparing for an expedition against the *Black-Foots*. When a chief is about to wage war, he announces his intention to his young warriors in the following manner: On the evening before his departure, he makes his farewell dance before each cabin; and everywhere receives tobacco, or some other present. His friends wish him great success, scalps, horses, and a speedy return. If he brings back women as prisoners, he delivers them as a prey to the wives, mothers, and sisters of his soldiers, who kill them with the hatchet or knife, after having vented against their unhappy captives the most outrageous insults: 'Why are we unable,' howl these furies, 'to devour the heart of thy children, and bathe in the blood of thy nation!'

"At the death of a chief, or other warrior, renowned for his bravery, his wives, children, and relatives cut off their hair: this is a great mourning with the savages. The loss of a parent would seem but little felt, if it only caused his family to shed tears; it must be deplored with blood; and the deeper the incisions, the more sincere is the affection for the deceased. 'An overwhelming sorrow,' they say, 'cannot be vented unless through large wounds.' I know not how to reconcile these sentiments respecting the dead with their conduct towards the living; would you believe that these men, so inconsolable in their mourning, abandon, without pity, to the ferocious beasts of the desert,

the old men, the sick, and all those whose existence would be a burden to them?

"The funeral of a *Serpent* warrior is always performed by the destruction of whatever he possessed; nothing, it seems, should survive him but the recollection of his exploits. After piling up in his hut all the articles he made use of, they cut away the props of the cabin, and set the whole on fire. The *Youts*, who form a separate people, although they belong to the tribe of the *Soshonees*, throw the body of the deceased upon the funeral pile, together with a hecatomb of his best horses. The moment that the smoke rises in thick clouds, they think that the soul of the savage is flying towards the region of spirits, borne by the *manes* of his faithful coursers; and, in order to quicken their flight, they, all together, raise up frightful yells. But in general, instead of burning the body, they fasten it upon his favourite charger, as on a day of battle; the animal is then led to the edge of a neighbouring river; the warriors are drawn up in a semicircular form, in order to prevent his escape; and then, with a shower of arrows, and a universal hurra, they force him to plunge into the current which is to engulf him. They next, with redoubled shouts, recommend him to transport his master without delay to the land of spirits.*

* Although this sort of funeral is the most usual amongst the savages, it is not, however, common to all the Indian tribes. Amongst the people who live on the borders of lake Abbitibi, in Lower Canada, as soon as a warrior happens to die, they wrap the body in a shroud, lower it into a grave about a foot and a half deep, and place alongside it a pot, a knife, a gun, and such other articles as are of prime necessity to the savages. Some days after the burial, the relations of the deceased assemble to smoke over his grave. They then hang presents upon the nearest tree, particularly tobacco for the soul of the deceased, which is to come occasionally and smoke upon the grave, where the body is laid. They suppose that the poor soul is wandering not far from thence, until the body becomes putrified; after which it flies up to heaven. The body of a wicked man, they say, takes a longer time to corrupt than that of a good man; which prolongs his punishment. Such, in their opinion, is the only punishment of a bad life.

In Columbia, we find that a different custom prevails. There, so soon as the person expires, his eyes are bound with a necklace of glass beads; his nostrils filled with *aïqua* (a shell used by the Indians in place of money), and he is clothed in his best suit and wrapped in a winding-sheet. Four posts, fixed in the ground, and joined by cross-beams, support the aerial tomb of the savage: the tomb itself is a canoe, placed at a certain height from the ground, upon the beams

"The *Samputches* are the next neighbours of the *Serpents*. There is not, perhaps, in the whole world, a people in a deeper state of wretchedness and corruption; the French commonly designate them '*the people deserving of pity*,' and this appellation is most appropriate. Their lands are uncultivated heaths; their habitations are holes in the rocks, or the natural crevices of the ground, and their only arms, arrows and sharp-pointed sticks. Two, three, or at most four of them may be seen in company, roving over their sterile plains in quest of ants and grasshoppers, on which they feed: when they find some insipid root, or a few nauseous seeds, they make, as they imagine, a delicious repast. Credible persons have assured me, that for want

I have just mentioned. The body is deposited therein, with the face downwards, and the head turned in the same direction as the course of the river. Some mats thrown upon the canoe finish the ceremony. Offerings, of which the value varies with the rank of the deceased, are next presented to him; and his gun, powder-horn, and shot-bag are placed at his sides.

Articles of less value, such as a wooden bowl, a large pot, a hatchet, arrows, &c., are hung upon poles fixed around the canoe. Next comes the tribute of wailing, which husbands and wives owe to each other, and to their deceased parents, and also to their children: for a month, and often longer, they continually shed, night and day, tears, accompanied with cries and groans, that are heard at a great distance. If the canoe happen to fall down in course of time, the remains of the deceased are collected, covered again with a winding-sheet, and deposited in another canoe.—*Extract of a letter from M. Demer, Missionary amongst the Savages* *****.

The other tribes, visited by Father de Smet on his tour, are the following: The *Kootenays* and the *Carriers*, with a population of 4,000 souls, the *Savages of the Lake*, who are computed at about 500, the *Cauldrons* 600, the *Akanc-Agans* 1,100, the *Jantons* and *Santees* 300, the *Jantonnes* 4,500, the *Black-Feet* 1,500, the *Two-Cauldrons* 800, the *Ampapas* 2,000, the *Burned* 2,500, the *Lack-Bows* 1,000, the *Minikomjoos* 2,000, the *Ogallallees* 1,500, the *Saoynes* 2,000, the *Untrepaines* 2,000, the *Mandans*, *Big-Bellies*, and *Arikaras*, who have formed of their remnants one tribe, 3,000; the *Pierced-Noses* 2,500, the *Kayuses* 2,000, the *Walla-Wallas* 500, the *Palooses* 300, the *Spokanes* 800, the *Short-Breaths* 700, and, in fine, the *Scioux*, the *Crows*, the *Assimiboins*, the *Ottos*, the *Pawnees*, the *Sanees*, the *Chenards*, the *Aonays*, the *Kikapoux*, the *Delawares*, and the *Shawanoux*, whose numbers are unknown. The following are the names of the principal chiefs, who received the Missionary in their tents:—The *Big-Face* and *Walking-Bear*, the Patriarchs of the *Flat-Heads* and *Ponderas*; the *Iron-Crow*, the *Good-Heart*, the *Dog's-Hand*, the *Black-Eyes*, the *Man that does not eat cow's flesh*, and the *Warrior who walks barefooted*; the last-named is chief of the *Black-Feet*.

of other sustenance, they eat the dead bodies of their relatives, and that they even eat their own children. They are so timid, that it is difficult to get near them; the appearance of a stranger alarms them; and conventional signs quickly spread the news amongst them. Every one, thereupon, hides himself in a hole; and in an instant this miserable people disappears and vanishes like a shadow. Sometimes, however, they venture out of their hiding-places, and offer their newly-born infants to the whites in exchange for some trifling articles.

"The Spaniards of California carry away a number of them, whom they find hid in the grass, or in crevices in the rocks, whilst their parents are looking for roots and ants. It is happy for them to fall into such hands; for they are treated with humanity, instructed in the truths of faith, and restored to liberty upon their attaining a certain age. I have had the consolation of baptizing some of those unfortunate beings, who have related to me the sad circumstances which I have just mentioned. It would be easy to find guides amongst these new converts, and to be introduced by them to their fellow-countrymen, in order to announce to them the Gospel, and thus to render their condition, if not happy, at least supportable through the hope of a better futurity. If God allows me to return to the *Rocky-Mountains*, and that my superiors approve of it, I shall feel happy to devote myself to the instruction of these *pitiable people*.

"The country of the *Utaws* is situated to the east and south-east of the *Soshonees*, at the sources of the *Rio-Colorado*. The population consists of about 4,000 souls. Mildness, affability, simplicity of manners, hospitality towards strangers, constant union amongst themselves, form the happy traits in their character. They subsist by hunting and fishing, and on fruits and roots; the climate is warm, and the land very fit for cultivation.

"I shall join to this account a brief exposition of the belief of the savages. Their religious tenets are composed of a few primitive truths and of gross errors: they believe in the existence of a Supreme Being, the source of every good, and consequently that He alone is adorable; they believe that he created whatever exists, and that his providence rules the principal events of life, and that the calamities which befall the human race are chastisements inflicted by his justice on our perversity. They suppose, that with this their God, whom they call the *Great Spirit*, there exists an evil genius, who so far

abuses his power as to oppress the innocent with calamities. They also believe in a future life, where every one shall be treated according to his works; and that the happiness reserved for the virtuous will consist in the enjoyment of such goods as they most anxiously desired upon earth; and that the wicked shall be punished by suffering, without consolation, the torments invented by the spirit of evil. According to their opinion, the soul, upon its entry into the other world, resumes the form which our bodies have had in the present life.*

* A Canadian Missionary, who lived for a long time among the savages, gives the following account of the popular tradition of the Indians respecting the creation of the world:—"Water, they say, was everywhere formerly; and *Wiskain*, a spirit, or subordinate deity, commanded the castor to dive into it, in order to procure some earth. The castor obeyed the order, but he was so fat that he could not possibly descend to the bottom, and he had to return without any earth. *Wiskain*, nothing discouraged, charged the musk rat with the commission that the castor was unable to perform. The new messenger having remained a long while under water, and with as little success as the castor, returned almost drowned. The rat expected that he should not be required a second time, as he had already nearly lost his life. But *Wiskain*, who was not discouraged by obstacles, directed the rat to dive again, promising him, that if he should happen to be drowned, he (*Wiskain*) would restore him to life. The rat dived a second time, and made the greatest efforts to comply with *Wiskain's* order; and, after remaining a considerable while under the water, he arose to the surface, but so exhausted by fatigue that he was insensible. *Wiskain*, upon a careful and minute examination, finds at length in the claws of the poor animal a little earth, upon which he breathes with such effect, that it begins to augment rapidly. When he had thus blown for a long time, feeling anxious to know if the earth was large enough, he ordered the crow, which at that period was as white as the swan, to fly round it, and take its dimensions. The crow did accordingly, and returned, saying that the work was too small. *Wiskain* set about blowing upon the earth with renewed ardour, and directed the crow to make a second tour round it, cautioning him, at the same time, not to feed upon any carcass that he might see on the way. The crow set off again without complaint, and found, at the place which had been pointed out, the carcass which he was forbidden to touch. But, having grown hungry on the way, and being also, perhaps, excited by gluttony, he filled himself with the infected meat, and on his return to *Wiskain*, informed him that the earth was large enough, and that he need not, therefore, resume his work. But the unfaithful messenger, at his return, found himself as black as he had been white at his setting out, and was thus punished for his disobedience, and the black colour communicated to his descendants." The above tradition, which bears some striking vestiges of the tradition respecting original sin, and several circumstances of the deluge, makes no mention whatever of the creation of man and woman; and, however illogical it may be, it is, perhaps, not more

"What I am going to add applies chiefly to the tribe that I have been lately instructing. Besides my escort of *Flat-Heads*, I had also with me an intrepid Fleming, John Baptist de Velder, who formerly served as a grenadier under Napoleon. From the battle-fields of Europe, he betook himself to the forests of the New World, where he has passed thirty years of his life in pursuit of castors and bears. During the Missionary's journey, he was his devoted friend, and the faithful companion of his dangers. He has now taken the resolution to traverse the desert only as a guide to the apostles of the Gospel. He had almost forgotten his native language, except his prayers, and a hymn in honour of Mary, which his mother taught him when a child, and which he daily recited, when engaged in the adventurous chase.

"I found the *Flat-Heads* and the *Ponderas* assembled, to the number of sixteen hundred, in the beautiful *Stone-Valley*. You know already the reception they gave me, and I shall never forget it. The enthusiastic joy with which they welcomed my arrival—the exulting shouts of the young warriors—the tears of the aged, in returning thanks to the Great Spirit, for having granted them the favour to see and hear a *Black-Gown* before their death—that scene, I repeat it, I can never forget. I shall not recount the religious exercises of my mission, as the consoling results of them have been already communicated to you. You will, perhaps, take an interest in reading the notes I have collected regarding the character and habits of my nepohytes, during a sojourn of three months amongst them; living like them, by the chase and on roots, having only a buffalo's hide for my bed, passing my nights under the canopy of heaven, when the weather was calm, or taking shelter under a small tent against the fury of the tempest.

"With regard to the character of these Indians, it is entirely pacific. They never fight, except in circumstances of lawful defence; but they are, unfortunately, often reduced to this sad necessity, in consequence of the warlike temper of the *Black-Foot* tribe, who are their neighbours and implacable enemies. That marauding people appear to live only for murder and pillage. They are the terror of the savages of the west, who endeavour, as much as possible, to avoid

ridiculous than the systems of certain pretended philosophers of the last century, who, in hatred of revelation, have endeavoured to explain the formation of the earth, by substituting their extravagant reveries for the Mosaic account.

their fatal encounter. But should the *Flat-Heads*, notwithstanding such precaution, be forced to fight, their courage is as conspicuous as their love of peace; for they rush impetuously on their adversaries, whom they prevent from escaping, and generally make them pay dear for their cruel attacks.

“ It is a truth which has become proverbial in the mountains, that one *Potowattomy*, or one of the *Ear-rings*, is worth four *Black-Foots*. If the band of the latter meets a detachment of *Flat-Heads*, of equal or superior numbers, they forthwith appear disposed for peace, unfurl a standard, and present a pipe, in token of friendship. The *Flat-Heads* always accept these tokens of amity; but they take care to make their enemies sensible that the motives which influence their conduct on such occasions are fully understood. ‘*Black-Foot*,’ they say, ‘ I take your pipe, but be assured that I am aware that your heart is disposed for war, and that your hands are stained with murder. Let us smoke together, as you desire it, though I am convinced that blood will soon be made to flow.’

“ The greatest reproach that could be made to the *Flat-Heads* was their excessive love for games of chance, in which they often risked all they possessed. The Indians of Colombia carried this passion to an almost inconceivable degree; for, after losing their goods, they would stake their own persons, at first playing for one hand, then for the other; and if the game continued unfavourable to them, they played successively for every one of their limbs, and, lastly, for their head, which, if they lost, they, together with their wives and children, became slaves for life.

“ The government of the nation is confided to chiefs, who have merited this title by their experience and exploits, and who possess more or less influence, according to the degree of wisdom and courage they have displayed in council or battle. The chief does not command, but seeks to persuade; no tribute is paid to him, but, on the contrary, it is one of the appendages of his dignity to contribute more than any other to the public expenses. He is generally one of the poorest in the village, in consequence of giving away his goods for the relief of his indigent brethren, or for the general interests of his tribe. Although his power has nothing imperious in it, his authority is not the less absolute; and it may, without exaggeration, be asserted, that his wishes are complied with as soon as known. Should any mutinous individual be deaf to his personal command, the public voice

would soon call him to account for his obstinacy. I know not of any government where so much personal liberty is united with greater subordination and devotion.

“All the mountain tribes differ somewhat from each other in their dress. The men wear a long robe, made of the skins of the gazelle or sheep, with shoes and gaiters of doe or dog’s skin, and a buffalo’s hide cloak, covered with woollen cloth, painted in various colours. The Indian loves to add ornament to ornament: his long hair is decked with various kinds of feathers, and a great number of ribands, rings, and shells. In order to give suppleness to his limbs, he rubs his body with bear’s grease, over which he spreads a thick layer of vermilion. Children under seven years of age are scarcely ever clothed except in winter; they are afterwards dressed in a sort of tunic, made of skins, which is open under the arms. They spend whole days amusing themselves in the water, and sometimes even in the very mire. The women wear a large pelerine, adorned with elks’ teeth and several rows of pearls. Amongst the *Arikaias*, their grand dress consists of a fine chemise, with doe-skin shoes and gaiters, embroidered in brilliant colours. A quiver filled with arrows is suspended from the left shoulder; and a cap of eagles’ feathers adorns the brow of warriors and huntsmen. He that has killed an enemy on his own land is distinguished by having the tails of wolves tied on his legs; the bear-killer wears, for a trophy, the claws of that animal as a necklace; the privilege of a savage who has taken in battle one or more scalps, is to have a red hand painted on his mouth, to shew that he has drunk the blood of his enemies. The Indian is not less proud of his horse, the companion of all his excursions and of all his dangers, and the friend to which he becomes extremely attached. The head, breast, and the flanks of the noble animal are covered with a scarlet cloth, adorned with pearls and fringes, to which are attached a multitude of little round bells. Cleanliness is a quality not possessed by the savage; nor are the women more particular in this respect than the men; for they never wash their pots or saucopans; and at their meals they often make use of their straw-hats, which have no leaf, instead of bowls.

“As I before mentioned, the only prevailing vice that I found amongst the *Flat-Heads* was a passion for games of chance: it has since been unanimously abolished. On the other hand, they are scrupulously honest in buying and selling. They have never been accused of stealing. Whenever any lost article is found, it is imme-

diately given to the chief, who informs the tribe of the finding, and restores it to the lawful owner. Detraction is a vice unknown even amongst the women; and falsehood is particularly odious to them. A *Forked-tongue* (a liar), they say, is the scourge of a people. Quarrels and violent anger are severely punished. Whenever any one happens to fall into trouble, his neighbours hasten to his aid. The gaiety of their disposition adds a charm to their union. Even the stranger is received as a friend, every tent is open to him, and that which he prefers is considered the most happy; and in the *Rocky-Mountains*, they know not the use of locks or bolts.

“ In looking at this picture, which is in nowise overdrawn, you will perhaps ask, are those the people whom civilized men call barbarians? We have been too long erroneously accustomed to judge of all the savages by the Indians on the frontiers, who have learned the vices of the whites. And even with respect to the latter, instead of treating them with disdain, it would perhaps be more just not to reproach them with a degradation, of which an example has been given them, and which has been promoted by a selfish and deplorable cupidity.

“ The country inhabited by the *Flat-Heads* is as picturesque as their lives are innocent. We often met in the neighbourhood of the several encampments of the tribe, majestic torrents, forests with trees that have been growing for ages, and pastures covered with the *traveller's tea*, which, although trampled by numberless horses, embalms the air with its delightful fragrance. We continually beheld a grand succession of lofty mountains; some delighted the sight by their blooming verdure and the imposing appearance of the woods that crowned their summits, while others, as red as brick, bore the impressions of some great convulsion of nature. At the base of the latter may be seen piled up layers of lava, and at their tops the ancient craters are easily distinguished. One day, as the tribe was proceeding towards the banks of the lake *Henry*, I felt a desire to ascend to the top of a mountain, situate between the waters of the *Colombia* and *Missouri*, in the hope of discovering the exact place where those two great rivers rise, and the distance between them. I succeeded in finding their sources: they form two torrents, which, being divided where they rise, by the distance of scarce a hundred paces, continually diverge as they descend towards the plain. Their course over the rocks presents an enchanting sight; they don't flow along, but roll from cascade to cascade: and nothing

is comparable to the beauty of their bounding waters, except the distant noise of their fall, repeated by the echoes of the solitary mountains.

"Finding it impossible for me to get to the highest top of the mountain that overlooks these sources, I stopped when I had reached an elevation of 5,000 feet, where my strength began to fail, and my guides had to hold me, lest I should be lost under the heavy flakes of snow, which a frightful storm was heaping around me. I then cast my eyes upon the immense region that lay extended at my feet; I represented to myself all the tribes upon the banks of the Missouri, from *Council Bluffs* to the Gulf of Mexico; I thought on my dear colleagues, who are sent by Providence, like angels of salvation, amongst those savage hordes; and I considered, with mixed feelings of joy and of grief, their labours, consolations, and hopes, and how disproportionate is their number to the people requiring the aid of their ministry.—Kind people, what futurity awaits thee?—Holy Missioners, what recompense is reserved for your self-devotion?—I remembered that they and I have in heaven a powerful intercessor, in the illustrious founder of our Society; and in order to interest him in our dear missions, from the summit of that mountain from which I could nearly view them all, I placed them under his protection. I would fain persuade myself that he will not prove forgetful of his followers, who are endeavouring to plant the Gospel in those countries where it has hitherto been unknown. Additional apostolic teachers will come hither to assist us by their zeal, before the vices of civilization and the proselytism of error have multiplied the obstacles to the propagation of that faith which all the savages so anxiously desire to know, and which, like the *Flat-Heads* and the *Ponderas*, they would practise with gratitude and fidelity.

- "The 27th of August was the day I fixed upon for my departure. Seventeen warriors, chosen from amongst the bravest of the two nations, and under the command of three chiefs, arrived early in the morning before the entrance of my cabin.* The council of the

* As in the preceding number of the *Annals*, p. 436, we gave an affecting farewell address, spoken by the chief of the *Flat-Heads*, to the apostle of his tribe; instead of repeating that address, we shall take from the journal of a Canadian Missionary the parting discourse spoken by one of the savages of the Red-River, to the *Black-Gown* who had converted them, when he was about leaving them. After expressing, in the name of all the Indians of his locality,

ancients appointed them to serve as my escort while I should be in the country of the *Black-Foot* and of the *Crows*. Of those two tribes, so hostile to the whites, the former never gives them quarter, and the latter will sometimes spare their lives only to leave them, after having robbed them of every thing, to die of hunger in the desert. As we were liable, every instant, to fall into some ambush, we had scouts sent in all directions to reconnoitre the place and examine the defiles, and the smallest trace of a man having passed was minutely examined. And here we cannot sufficiently admire the wonderful sagacity with which Providence has endowed the savage: he will tell you, from the mere foot-marks, the exact day on which the Indian had erected his tent on the spot, and how many men and horses had been there; whether it was a detachment of warriors, or a company of hunters, and the nation to which they belong. We selected, every evening, a favourable site for our camp, and raised around it a little fort with the trunks of dry trees, in order to protect ourselves against any surprise during the night.

“ This region is the retreat of grey bears, the most terrible animals of the desert, whose strength equals their daring and voracity. I have been assured, that by a single stroke of his paw, one of those animals tore away four ribs of a buffalo, which fell dead at his feet. He seldom attacks man, unless when he has been surprised and wounded.

the grief which they felt at the Missionary's departure, he added the following words, which prove their gratitude to the worthy Priest, who had brought to them the truths of salvation; and to the members of the Society for the Propagation of the Faith, whose charity had procured them so great a benefit:—

“ Dear Father, you are going to leave us, but we hope to see you again. We are quite sensible that you naturally wish to see your relations and friends, your towns and country—we shall find the time of your absence very long, but the winter is soon over. We conceived it to be our duty to assemble before your departure, and to express our feelings. We shall only say these few words: we formerly led very wicked lives, and we know this day to what destruction we were hastening. There was a thick cloud before our eyes; you have dispersed it; we see the sun. We shall never forget what you have done and suffered for us.—Go now, go and tell the *Prayers*, those kind *Prayers*, who take pity on us; who love us without knowing us; and who send us priests; go and tell them that savages know how to remember a benefit; go and tell them that we also pray for them, in the desire which we feel to know them, one day, in the abode of our common Father.—Set out, but return and instruct those whom you have baptized; leave us not for ever in affliction; depart, and in the meanwhile remember that we are counting the days.”

An Indian, however, belonging to my escort, in passing by a thick wood of sallow trees, was assailed by one of these ferocious beasts, that sprung furiously upon his horse, fixed his formidable claws in his back, and brought him to the ground. The horseman fortunately was not mounted at the time, and having his gun in his hand, the bear instantly disappeared in the depths of the forest.

“On the 5th of September we crossed a defile, which had been passed shortly before by a numerous troop of horsemen. Whether they were allies, or enemies, we had no means to discover. I shall here observe, that in these immense solitudes, although the howling of wolves, the hissing of venomous serpents, the roaring of the tiger and the bear, be calculated to affright; yet this terror is nothing in comparison with the dread excited in the traveller’s soul, upon seeing the fresh tracks of men and horses, or columns of smoke rising in the neighbourhood. At such a sight, the escort at once assembles and deliberates; each one examines his fire-arms, sharpens his knife and the point of his arrow, and makes, in a word, every preparation for a resistance even to death; for, to surrender, in such circumstances, would be to expose one’s-self to perish in the most frightful torments. The path that we were following led us to a heap of stones, piled upon a small eminence; they were stained with blood, lately spilt; my escort examined them with a mournful attention. The principal chief, a man possessed of much sense, said to me in a solemn tone, ‘Father, I think I ought to give you an explanation of what we are looking at. The *Crows* are not far off: in two hours we shall see them. If I be not mistaken, we are upon one of their fields of battle; and here their nation must have met with some great loss. This monument has been erected to the memory of the warriors, who fell beneath the blows of their enemies. Here the mothers, wives, and daughters of them that died, have been weeping over their tombs. It is customary for the women to tear their faces, to make deep cuts in their legs and arms, and to water those tumulary piles with streams of blood. Had we arrived sooner, we should have heard their cries and funereal lamentations.’ He was not mistaken, as we immediately perceived a considerable troop of savages at a league’s distance. They were the *Crows*, who were returning to their camp, after having paid the tribute of blood to forty of their warriors, who were massacred two years before by the tribe of the *Black-Foot*. Being at present the allies of the *Flat-Heads*, they received us with transports of joy. There were

groups of women with them, and so disfigured as to excite both pity and horror. This scene of grief is renewed every year, when they pass near the tombs of their relations.

"The chiefs of the *Crows* wished to cement, by a great feast, their alliance with the tribe of our neophytes. As the language of the two nations is very different, the conversation was made by signs. I shall endeavour to describe this dumb language, by mentioning to you how a bargain, at which I was present, was concluded. A young *Crow*, of gigantic size, and clad in his best garments, advanced into the midst of the assembly, leading his horse by the bridle, and placed him before the *Flat-Head*, with whose horse he offered to make an exchange. The *Flat-Head* took no notice of him, and kept in an immovable attitude. The *Crow* then placed, successively, at the feet of the seller, his gun, his scarlet mantle, his ornaments, his gaiters, and lastly, his shoes. The *Flat-Head* then took the horse by the bridle, picked up the clothes, &c., and the sale was concluded without saying a word. The *Crow*, though so divested, joyfully mounted his new courser, and rode several times round the camp, shouting in triumph, and putting his horse through all his paces.

"The principal wealth of the savages of the west consists in horses, of which each chief and warrior possesses a great number, that may be seen grazing about their camp. The horses of the *Crows* are principally of the Maroon race of the prairies. They have also many horses which they have stolen from the *Scioux*, the *Sheyennes*, and other Indians of the south-west, which they had in their turn stolen from the Spaniards of Mexico. The *Crows* are considered the most indefatigable marauders of the desert; they traverse the mountains in all directions, bringing to one side what they have taken at the other. The name of *Abs-Karake*, or *Crow*, has been given to them on account of their robberies. They are practised from their infancy in this sort of larceny, and they acquire a surprising dexterity in it; their glory augments with the number of their captures, so that a finished robber is in their eyes a hero. I accompanied these savages for two days, which I think was the finest weather I had in all my travels. They passed the whole time in rejoicings and feasting. You will not be scandalized, I trust, when I tell you that I was present at twenty different banquets: I was scarcely seated in one cabin, when I was called to partake of the festive entertainment in another.

"We arrived, at last, at the first fort belonging to the Fur Com-

pany. The Americans, who form the garrison, received us most cordially. At this place I was to part with my faithful *Flat-Heads*. I said, then, that having before me a country still more exposed to the incursions of the *Black-Foots*, the *Assiniboins*, the *Big-Bellies*, the *Arikaras*, and *Sioux*, all of whom are declared enemies of their tribe, I would no longer peril their lives, on account of my personal safety ; that as for my life, I placed it in the hands of God, and that I felt a persuasion that it would be preserved, in order that, accompanied by new Missionaries, I might immediately return to them. I exhorted them for the last time to remain faithful to the *Great Spirit*. We embraced each other, wishing, mutually, a happy return ; and shortly after, accompanied by my faithful Fleming, I disappeared from their sight amidst the solitary defiles. We were to pass over several hundred miles of country, where no road is yet traced, and, like the navigator on the boundless ocean, with no other guide than the compass. For a long time we followed the course of the *Yellow-Rock*, except when perpendicular rocks arrested our progress and obliged us to take a circuit. At every step we discovered forts, which the savages are in the habit of raising for defence, or for concealing themselves, when they are at war, or waiting for their prey ; perhaps at the moment of our passing they were not without enemies. What a solitude, with its horrors and dangers ! but it possesses one real advantage : with death constantly before our eyes, we irresistibly feel, without the possibility of illusion, that we are entirely under the hand of God, without any support but Him, without any other refuge than his paternal providence ; it is then easy to make to Him the sacrifice of a life which belongs less to us than to the first savage who wishes to take it, and to form the most generous resolutions of which man is capable. It was really the best retreat that I made in my life.

“ The second day of the journey, on awaking, I perceived, at the distance of a quarter of a mile, the smoke of a great fire ; a point of a rock was all that separated us from a detachment of Indians. Without a moment's delay we saddled our horses and set off, galloping with all speed along the ravines and beds of dried up torrents. We rode that day, without resting, more than fifteen leagues, and we did not encamp until two hours after sunset, lest the savages, having observed our track, should think of pursuing us. The same fear prevented us from lighting a fire, which obliged us to dispense with supper. I wrapped myself in my blanket, and stretched myself on the grass be-

side my companion, and having recommended myself to God, I endeavoured to beguile hunger by sleep. My grenadier, more courageous than I, soon snored like a steam-engine in full play.

"The next morning we were on our way at day-break; we advanced with caution, for the country appeared full of danger. Towards mid-day we met a new subject of alarm: we found a buffalo, which had been killed about two hours previously. We thrilled at the sight, when we thought that the enemy was not far off; and yet we had reason to thank the Lord for having prepared the food for our evening meal. The following night we encamped amongst the rocks, which are the retreat of tigers and bears. I have already said that the dens of the wild beasts inspire incomparably less terror to the traveller than the hut of the savage: I this time slept heavily and well. We always commenced our journey early in the morning, and each day had new dangers to face, and to meet occasionally the fresh traces of men and horses. One day we had to cross a field of tents, which had been recently abandoned; the fires were not quite extinguished; but happily we met no one. At length we saw again the Missouri at the very place where, an hour before, a hundred families of the *Assiniboins* had passed over it. The foregoing is only a sketch of the long and perilous journey which we made from the fort of the *Crows* to fort *Union*, which is situated at the mouth of the *Yellow-Rock* river.

"All the country watered by this river abounds in game; I do not think that there is in all America another place better suited for hunting: we were continually amidst vast flocks of buffaloes; at every moment we discovered groups of majestic elks bounding over the plain, whilst clouds, if I may so say, of gazelles were flying before us with the swiftness of the wind. The *Asatka*, or *Big-Horn*, alone appeared not to be disturbed at our presence: we saw them in groups, reposing on the edges of the precipices, or sporting together on the points of the steep rocks. The black-tailed roe-buck, so richly dressed in its brown coat, frequently excited our admiration, by its elegant shape, and abrupt, animated movements, in which it appears scarcely to touch the earth with its feet. I have already spoken of the grey bears, which are here to be met with in abundance, as well as the wolves, panthers, badgers, and wild cats. At every instant the traveller sees the *prairie* hen and the cock of the mountain start up from the midst of the heath. The lakes and rivers are covered with swans,

geese, and ducks: the industrious beaver, the otter, and the musk-rat, together with the fishes, are in peaceable possession of their solitary waters.

“ The *Arikaras* and the *Big-Bellies*, who had been described to us as most dangerous, received us as friends, whenever we met them on our way. Before setting out for war, they observe a strict fast, or rather they abstain from all food for four days. During this interval their imagination is excited to madness; and either from the effect of weakness, or the warlike projects which fill their minds, they pretend that they have extraordinary visions. The elders and sages of the tribe are called upon to interpret these reveries; and they pronounce them to be more or less favourable to the undertaking: their explanations are received as oracles, according to which the expedition is scrupulously regulated. Whilst the preparatory fast endures, the warriors make incisions in their bodies, and bury in the flesh, under the shoulder-blade, pieces of wood, to which they attach leather thongs, by which they are suspended from a stake, fixed horizontally over the brink of a chasm a hundred and fifty feet deep: they even sometimes cut off one or two fingers, which they offer as a sacrifice to the *Great Spirit*, in order that they may return loaded with scalps.

“ In their most recent expedition against the *Scioux*, the *Arikaras* killed twenty warriors of the hostile tribe, and piled up the corpses in the middle of their village. The solemn dance of victory then commenced, at which men, women, the aged, and children assisted. After having celebrated, at length, the exploits of the brave, they rushed, like wild beasts, upon the mangled and bloody bodies of the *Scioux*, parcelled them amongst themselves, and fixed the hideous trophies to the end of long poles, which they carried in proud triumph around the village.

“ It is impossible to form an idea of the cruelty that presides over the barbarous revenge of those tribes, which are constantly occupied in mutual destruction. As soon as the savages learn that the warriors of a rival nation have set out for the chase, they unexpectedly attack the enemy's defenceless camp, and massacre the women, old men, and children in the cradle. Wo to the men who are spared; their agony is deferred in order to render it terrible. At other times they lie in wait in their enemy's path, and allow the detachment to pass on, until they have in their power such a portion of it as must infallibly become their prey; whereupon they raise the death cry, and pour upon the

enemy a shower of balls, arrows, and pieces of rock ; this movement is the signal of extermination : the battle becomes a massacre : the sight of horror, which would freeze the heart of any civilized man, serves only to inflame the fury of the savage : he outrages his prostrate rival, tramples on his mangled carcass, tears off his hair, wallows in his blood with the delight of a tiger, and often devours the quivering limbs of the fallen, while they have scarcely ceased to live.

“ Such of the vanquished as have not fallen in the combat are reserved to furnish the triumph, and are conducted prisoners to the village of the conquerors. The women come to meet the returning warriors, amongst whom they seek with anxious looks their husbands and brothers : if they discover them not, they express their grief by terrific howling. One of the warriors soon commands silence ; he then gives the details of the fortunate expedition ; describes the place selected for the ambuscade, the consternation of the waylaid tribe, the bravery of the assailants, and recounts the number of the dead and of the captives. To this recital, which is made with all the intoxication of victory, succeeds the calling over the names of the warriors : their absence tells they are no more. The piercing cries of the women are then renewed ; and their despair presents a scene of frenzy and grief, which exceeds all imagination. The last ceremony is the proclaiming of victory. Every one instantly forgets his own misfortunes ; the glory of the nation becomes the happiness of all ; by an inconceivable transition, they pass in a moment from frantic grief to the most extravagant joy.

“ I know not what terms to use in order to describe the torments which they inflict on the wretched prisoners : one plucks off their nails, another tears away their flesh, and cutting it in shreds, puts it as tobacco into his pipe ; red-hot irons are applied to every part of their bodies ; they are flayed alive, and their palpitating flesh is devoured as food. The women, who, in other nations, are more accessible to the feelings of pity than the men, here shew themselves more thirsty for revenge, and more ingenious in the barbarous refinement of cruelty. Whilst this horrible drama goes on, the chiefs are gravely seated about the stake at which the victim is writhing. The latter appears to be only intent on conquering his anguish : often has the prisoner been seen to brave his executioners, and with a stoic coolness exclaim, ‘ I fear not death ; those who are afraid of your torments are cowards ; a woman of my tribe would despise them. Shame upon my enemies ;

they have not even the power to force from me a tear. In order to take me, they supplied their weakness by stratagem; and now, ~~to~~ revenge themselves, they have assembled an entire people against one man, and they are unable to triumph over him, the cowards! Oh, if they were in my place, how I would devour them, how I would sip from their accursed skulls the last drop of their blood!

“The great village of the *Arikaras* is only ten miles distant from that of the *Mandans*. I was surprised to see around their habitations large and well-cultivated fields of maize. The latter Indians still manufacture earthen vases, similar to those which are found in the ancient tombs of the savages of the United States, and which, according to antiquaries, are presumed to have belonged to a race much more ancient than that which now peoples the desert of the west. The jugglers of the *Arikaras* enjoy a good reputation, and exercise considerable influence over their credulous countrymen; they pretend to have communication with the spirit of darkness. They will fearlessly plunge their arm into boiling water, having previously rubbed it with a certain root; they also swallow, without any ill effect, substances on fire, as well as shoot arrows against themselves. The following is one of the most singular of their tricks, and one which the Indian sorcerer was unwilling to perform in my presence, because *my medicine* (meaning my religion) *was superior to his*: he had his hands, arms, legs, and feet, tied with well-knotted cords; he was then enclosed in a net, and again in a buffalo's skin. The person who tied him had promised him a horse if he extricated himself from his bonds. In a minute after, the savage, to the amazement of the spectators, stood before him perfectly free. The commandant of the neighbouring fort offered him another horse, if he would reveal to him his secret. The sorcerer consented, saying, ‘Have thyself tied; I have at my command ten invisible spirits: I will detach three of them and put them at thy service: fear them not, they will accompany thee everywhere, and be thy tutelary genii.’ The commandant was disconcerted, or unwilling to make the trial, and thus the matter terminated.*

* Juggleries are much practised among the savages, although many of them consider them as so many impostures. Mr. Belcourt, who witnessed a great many of them, always succeeded in discovering the deception. One of the most celebrated jugglers acknowledged, after his conversion to Christianity, that all their delusion consists in their cleverness in preparing certain tricks, and in the assurance with which they predict to others what they themselves know not,

"The last observation which I have to make concerns the redoubtable tribe of the *Scioux*.—Whoever, amongst these savages, dies, in a quarrel provoked by drunkenness, or the victim of the revenge of a fellow-countryman, receives not the ordinary honours of burial; he is interred without ceremony and without provisions. The most glorious death for them is to expire in fighting the enemies of their nation. Their bodies are, in that case, rolled in buffaloes' skins and placed upon a raised platform, near their camps or highways. From some conversations I have had with the chiefs of this tribe, I have every reason to believe that a mission would produce amongst them the most consoling effects.

"I arrived, at length, at *Council-Bluffs*. It would be vain for me to attempt to express what I felt, on finding myself again in the midst of my brethren: I had travelled two thousand Flemish leagues amongst the most barbarous nations, where I had no sooner escaped one danger than I met with another. From *Council-Bluffs* to Westport, a frontier city of the Missouri, I pursued my journey without obstacle or accident. At *Independence*, I took the public conveyance, and on the eve of the new year, I embraced my dear Fathers of the University of St. Louis.

"Recommending myself to your prayers,

"I am yours, &c.

"P. J. DE SMET."

MISSION OF SU-TCHUEN.

Letter from FATHER BERTRAND, Missionary-Apostolic, to his Eminence the CARDINAL DE BONALD, Archbishop of Lyons.

"MY LORD (1),

"Su-Tchuen, 10th of August, 1840.

"Eight years have already passed since I departed, in 1832, from

and, above all, in the silly credulity of their admirers. They are like our own calculators of horoscopes.—*Extract from the Journal of a Missionary in Canada.*

(1) His Eminence was then the Bishop of Puy.

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Puy, and I still think I hear the zeal-inspiring words which your lordship addressed to me, on that occasion, in order to encourage me in the resolution which I prayed you to bless. ‘Go,’ said your lordship, ‘and walk in the footsteps of Fathers Pouderoux, Aulagne, and Mialon; go, open the door of salvation to those poor people who are plunged in the darkness of idolatry: you shall have much affliction; but God will be with you.’ These short and energetic words, ever present to my mind, serve me as an incentive amidst the numberless sorrows which everywhere belong to the apostolic ministry.

“Knowing, my Lord, the interest which your pious solicitude takes in the evangelic labours, I wish to inform you briefly, what are here the occupations of the Missionary.—Every European or Chinese priest has his particular district appointed by his vicar-apostolic, to whom he is to render, each year, an account of his administration. My district, which is not one of the largest, is thirty-three leagues long, from east to west, and thirty-two broad, from north to south. The difficulty of attending it arises less from its extent than from the nature of the ground, which is almost a continuous mountain, intersected by ravines, which would terrify a traveller unaccustomed to measure these heights and depths. So soon as the hot weather has abated, which happens towards the 20th of September, the Missionary resumes the course of his visits, in which he is accompanied by a servant, and provided with the most necessary things for the celebration of the holy sacrifice. If he begins with the town, he goes privately to the most convenient house of the quarter; to this place the Christians of the neighbourhood, who are informed of the priest’s arrival, silently hasten early in the morning, when they recite in common the usual prayers, and hear an instruction, which lasts for half an hour, at least. The instruction is followed by mass. Whilst the priest is at the altar, the men and women, divided into two choirs, alternately sing prayers, which are suited to the seasons and feasts. This custom of singing prayers during the mass has been wisely established from the commencement of the mission; because the people of these countries know not how to pray in a low voice, and they are unable as yet to meditate in silence. After mass is concluded, those who wish to confess have their names enrolled, and assemble in an apartment where the Missionary attends and examines them individually on the catechism. Each one then examines his conscience in private, and the priest hears his confession. The remainder of the day is devoted to preparing the newly converted for the catechuminate,

or for baptism, or in studying theology and Chinese books, in preparing the next day's instructions, and in settling any differences which may have arisen among the Christians. Before the departure of the Missionary, the children who have been baptized by lay persons are brought to him, in order to receive the completion of the baptismal ceremonies, together with confirmation: others are at the same time admitted to the catechuminate, as well as to the sacrament of regeneration. In this country the very infants are confirmed, on account of the danger of persecution which is always imminent. The moment we have fulfilled our ministry in one town, we hasten to another congregation, where the same labours await us.

"In the country we are under less restraint. As there are no villages in Su-Tchuen, each proprietor has his habitation insulated in the midst of his grounds, which facilitates the entrance of the Missionary into the houses of the Christians, and renders it less liable to be known to the gentiles. Besides, the people in this country are less turbulent and less suspicious than the citizens; it is often known in an entire neighbourhood, that a master of religion is in such a family; yet no person thinks of disturbing him. From this circumstance it happens that our meetings, at a distance from the towns, are most numerous; and on feast-days they are composed of from three to four hundred neophytes. On such occasions the most timid put on the appearance of intrepidity; each one vies in bringing their pictures and finest carpets. On the eve of the solemnity, the apartment in which mass is to be celebrated is completely adorned with emblems of religion; a collection is made to buy powder in order to fire cannon. If our religion were free to display the splendour of its ceremonies before the eyes of the Chinese, if the harmonious sounds of the organ could strike upon their ears, the water of the fountains would not suffice to baptize the converts. With these exceptions, our ministry in the country resembles our ministry in the towns. When all the district has been thus gone over, the same exercises are renewed for the congregations which were first visited, and are continued until the 20th of June, when the heat becomes insupportable. At this season it is impossible for a European, who has been weakened by nine months' mission, to apply himself to regular labour. Having retired to some house of his district, he only preaches and hears confessions on Sundays and holy-days, and quits his retreat only to visit the sick, or to seek for a colleague, from whom he may receive the sacrament of penance.

“ Your lordship sees, from this short sketch, that the Missionaries in China do not announce the Gospel to the pagans in public ; if any person attempted to do so, he would be immediately arrested, brought before the magistrate, and put to the torture : his imprudence would expose the faithful to a bloody persecution. The only means which we have of converting the gentiles, is to excite the well-instructed and zealous Christians to communicate the blessing of Faith to their relations, friends, and servants : owing to their co-operation, we have every year the consolation of receiving some new sheep into the fold of the Lord. Many pagans, enlightened by their conversing with Christians, or by the reading of their books, in which the truth of Christianity and the vainness of the idols are clearly proved, freely acknowledge that they are in error ; but to forsake the worship to which habit has attached them is the obstacle which they find it difficult to surmount. The Chinese, in general, reason but little ; every thing which presents to them any difficulty is considered impracticable. We hear them sometimes say, ‘ If the God of heaven wishes that we become Christians, let him convert our emperor, let him remove every danger of persecution ; then we will adore him ! ’ To expose fortune, liberty, and life, is, generally speaking, a sacrifice beyond the strength of a Chinese. In truth, the designs of God in regard to the people of the East are profound and terrible : it might be said that a sort of reprobation hangs over these unhappy countries. The kingdoms of Europe, at the time of their conversion, supplied to the Church intrepid men, apostles capable of extending in their country the reign of Jesus Christ : why does not the East produce any ? How shall we explain this afflicting sterility ?

“ As your lordship may wish to know what means we take in order not to be recognized when travelling, I shall mention them ; they are very simple : we travel as persons belonging to the country ; we dress like the natives, and adopt their usages. During the six years that I have been at Su-Tchuen, I have never remarked that I have been suspected for being a European, although I go everywhere, and eat and lodge in the inns of the pagans. I am considered to be a merchant ; and when any one questions me, it is to ask me whence I come, where I am going, and what I sell. Here they generally believe that the Europeans are very tall, have red hair and a very long nose : as this description does not answer mine, I can travel without the danger of being discovered. We have less to fear from the gentiles than from false brethren : when-

ever it happens that a Missionary is arrested, it is almost always from the treachery of an apostate. The mandarins are not anxious to know that there are foreign priests in their departments; because, if they fell into their hands, instead of being rewarded for arresting them, they would rather be punished for having tolerated their presence. They therefore prefer to affect a complete ignorance on the subject to troubling themselves with the smallest inquiry. There are others who are well disposed towards the Christians, and who openly justify them. The example of their predecessors, who, after having persecuted the Christians, miserably ended their career, has also inspired them with more moderation. Besides, their zeal is not stimulated against us by the commands of the court. During the twenty years that the emperor Tao-Kouang has been on the throne, he has never issued an edict against the disciples of the Gospel: if there have been local persecutions in Fo-Kien, in Houpé, and in Peking itself, they have been the works of ill-disposed mandarins. The church of Su-Tchuen has hitherto enjoyed a profound peace; but how long shall this tranquillity endure? The future, alas! presents no favourable prospect. The martyrdom of Father Perboyre, the very recent arrest of a native priest belonging to my mission, the differences of China with England, all unite to make us fear that *a wild boar may come likewise to ravage the vineyard* which we cultivate. We have never been hitherto so alarmed. God alone knows what he reserves for us; whatever may happen, I shall bless his designs and esteem myself too happy if I can lose my life for the holy cause of Jesus Christ.

“I have now only to say a few words concerning the existence and the resources of a Missionary in China. We have no other revenue than the alms contributed in Europe for the Propagation of the Faith; and of the funds which are granted to each priest, he must give a portion, either for the support of the college of the mission, or to defray the expenses of the messengers who are sent every year to Macao, for the purpose of procuring wine for the holy sacrifice, as well as books and other things connected with religion, which are sent to us from France. The grant is in this way reduced to a very small sum before it reaches the priest. How, then, with such humble means, can we face all the wretchedness which we have to meet? The poor are here more numerous than in any other place; numbers of widows and orphans in distress, and families without rice, surround us; and when I visit the sick, I find them lying on straw, without any thing to

cover them ! One must have seen those children, from eight to nine years old, without a rag to hide their emaciated bodies, their parents without wherewith to cover themselves; one must have seen a multitude of these miserable beings perish yearly from famine and distress; one must, I say, have witnessed these things, to comprehend how horrid is such destitution: in France you can form no idea of it; I grow sick, I confess, when I see this extremity of want. To relieve all the distressed is an impossible thing; I give all I can, and reserve for myself only what is absolutely necessary. Through economy I generally travel on foot; my dress is only what decency requires: my bed is composed of a mat upon straw, with a blanket: in France one would not sleep agreeably upon it; but I can assure you that I have never perceived it to be hard. When one rises very early, and is laboriously employed until nine or ten o'clock in the evening, sleep does not leave one long in expectation.

“ It is to the Chinese manner of eating and lodging that a European experiences the most difficulty in reconciling himself. In this country bread is unknown, although wheat is cultivated; the Chinese know not how to make it. It is not permitted to kill oxen, except in the towns where the Mussulman Tartars live; the fruits, except the orange, are scarcely eatable; the vine is not cultivated—they have no other wine than a sort of liquor, made from Turkey wheat, or from the grain kao-léang; and to be able to procure fish, you must live on the bank of a river. Thus our food must consist of pork, fowl, or duck, and the vegetables of the country. The lodging of the Missionary costs still less than his table. Conceive in a habitation which is very low, formed of wood or earth, as the houses are in China, a nook, sometimes a wretched garret, which is lighted through a hole, scarcely large enough to allow of the passage of a cat: this hole is, at the same time, the chimney of the house ! In this miserable dwelling, chilled with cold in winter, suffocated with heat in summer, and eaten by swarms of musquitoes, the European priest is imprisoned—without friends, without books to recreate him, without room to move about, and having but a little warm tea to quench his thirst. In China the water is so unwholesome, that it cannot be drunk cold. If the priest quits his cell, you will see him climbing rugged mountains, to reach the cabin of the dying: at one time, failing in strength, he falls at the foot of a tree, or in the shade of a rock, where he remains for a time almost exhausted, and bathed in perspiration. He then continues his journey, under a burning sun, and

goes over a distance, oftentimes greater than the length of your diocess: during his progress, he only finds rice to eat. After this account, you will, perhaps, suppose that I am unhappy—that I shed tears. I sometimes weep, indeed, but it is from joy.....

“ I now finally terminate a letter, which I have been several times obliged to interrupt, in order to visit the dying, and I beg of your lordship to be so good as to recommend me to God, that I may become a tolerable Missionary.

“ I have the honour to be, &c.

“ JULIAN BERTRAND,

“ *Missionary Apostolic.*”

REPORT

Of the Receipts and Disbursements of the Irish Branch of the Association for the Propagation of the Faith, for the Year ending January the 3rd, 1842.

RECEIPTS.		DISBURSEMENTS.	
Received from the 4th of January, 1841, to the 3rd of January, 1842, £7810 10 4		Remitted to France £6363 13 11	
		* Printing of Annals, &c. 1058 6 2	
		Carriage of Parcels to Subscribers 139 13 9	
		Advertising in Newspa- pers 83 5 11	
		Expenses of Adminis- tration, including Rent, Stationery, &c. .. 165 10 7	
	<hr/> £7810 10 4		<hr/> £7810 10 4

Names of the Diocesses, and the sums which each has respectively contributed during the year to the Funds of the Association.

	£	s.	d.		£	s.	d.
ARMAGH	55	18	0	Amount brought over	4873	5	0
Ardagh	1	1	8	Cloyne and Ross ..	567	17	5½
Clogher	3	12	8	Cork	954	5	0
Derry	16	13	11	Kerry	21	0	0
Down and Connor..	2	7	10	Killaloe	123	16	9
Dromore	10	10	0	Limerick	363	4	9
Kilmore	36	11	10½	Waterford	607	16	10½
Meath	298	5	3½	TUAM	80	0	0
Raphoe	14	15	6	Achonry	32	15	5½
DUBLIN	2569	1	5	Clonfert	40	12	2½
Ferns	358	12	0	Elphin	56	5	1
Kildare and Leighlin	538	11	1½	Galway	69	11	9
Ossory	497	6	6½	Kilmacduagh	20	0	0
CASHEL	469	17	2				
	<hr/> £4873	5	0		<hr/> £7810	10	4

Central Committee Rooms, 5, Essex-Bridge,
January 14, 1842.

A. O'CONNELL, P.P., *Hon. Sec.*

* During the year there have been printed seventy-five thousand copies of the Annals, containing three hundred and seventy thousand sheets—the paper exclusively of Irish manufacture—forty thousand copies of the Prospectus, five thousand Collectors' Books, as well as other papers not classed above.

We are happy to be able to call the attention of the public to the manifest and considerable increase in this year's receipts in the various diocesses: those of Dublin last year included two large donations of £400 each; whilst this year they are constituted almost exclusively of small subscriptions of a halfpenny per week.

Account of the Receipts and Disbursements of the English Branch of the Society for the Propagation of the Faith, for 1841.

RECEIPTS.				DISBURSEMENTS.			
		£	s. d.			£	s. d.
London District	..	368	18 7	Remitted to France	..	1009	5 9
Central	..	137	15 5	Printing	..	374	3 6
Western	..	164	6 9	Carriage of Parcels,	}	37	15 3
Northern	..	61	19 9	Freight & Shipping			
Lancashire	..	342	7 9	Advertisements	..	10	7 0
Eastern	..	51	14 0	Expenses of Adminis-	}	45	14 5
York ..	..	192	7 0	tration, including			
Welsh	..	36	6 8	Rent, Stationery, &c.)			
Scotland	..	5	10 0				
Sydney	..	115	0 0				
Lisbon	..	1	0 0				
		£1477	5 11			£1477	5 11

(Signed) W. H. F. BOSANQUET, *Treasurer.*

MISSIONS OF AFRICA.

DIOCESS OF ALGIERS.

*Letter from the REV. M. SUCHET, Vicar-General of Algiers, to the
REV. M. SAMATAN.*

“Algiers, 10th September, 1841.

“My Respected Friend,

“I have for a long time deferred giving you the account of my journey to Abd-el-Kader: you know that the cause of this delay has been the tedious and painful illness which has followed this useful, but fatiguing, Mission. However, neither time nor suffering have been able to change the recollections of an event which has been singular in my life, and of which I am about to detail even the most trifling particulars.

“Fifteen days had passed after the exchange of the prisoners; our joy was not complete, for several of our countrymen were still captives at *Tlemcen*, the capital of the states of Abd-el-Kader; and we could not tell the number of these unhappy men. The sixth of June we were enabled to know it: the bulletin of the expeditionary column, commanded by the governor-general, announced the taking of *Mascara*, and published the names of fifty-six Frenchmen, which had been found inscribed on the walls of a fort of the town. At the head of this list, which had been drawn up by the prisoners themselves, there was a cross, and underneath it these words: *We know not whither we are going—God be our guard.*

“How our hearts were rent at this sorrowful news! I said to his lordship, ‘If you would send me in search of those poor captives, I would not return unless with them, though I should have to go to *Tlemcen* and ask them of Abd-el-Kader himself.’ The worthy prelate desired it more ardently than I did; and my hope of succeeding became the better founded, as the *Khalifat* had promised to restore us our prisoners, on condition of our sending to him some of his, who were then detained in the prisons of Algiers. His lordship had already solicited from the governor the liberation of the eight Arabs now asked for, and he was expecting an immediate reply; some presents bespoken for the emir, and intended for the ransom of our brethren, were also expected momentarily to arrive from France.

On the same day we received the presents and a favourable answer. My journey was, from that moment, decided upon.

"The same evening I went to bring the good news to one of the principal Arab prisoners, who was sick in the hospital of the Dey. He was the ex-*Khodja* (secretary) of *Ben-Salem*. He pressed me to his heart — his health was instantly restored. I had the order for his immediate liberation, and I therefore took him at once to the episcopal palace, where he passed the night: he was beside himself with joy when he kissed his lordship's hand.

"I also entered the garden in which the other prisoners were working, in order to inform them that the following day they should be liberated, and that I was charged with the duty of restoring them to their tribes and families. They could hardly believe in their good fortune. At day-break I visited them again and conducted them to his lordship, who received them with affection and treated them as a father. In an instant every thing was ready for our departure. I had no more to do than to recommend to God the success of this important mission; I knelt before the altar of Mary, to obtain aid and succour, and forthwith set out with my eight Arabs, my interpreter, and two young Moors, who led the mule loaded with presents, intended for Abd-el-Kader.

"How delightful was the moment of our departure! I pursued, with a heart full of joy, my way along the noisy street of Chartres, whilst his lordship from his terrace gave us his farewell benediction, and the crowd on either side of the passage of the prisoners appeared filled with a religious admiration, and accompanied us with their prayers.

"During the first impulse of excitement, the Arabs walked very well; joy gave them strength, but their limbs were soon weakened by fatigue, and became unable to support them. I gave my horse in turn to the most weary, until we met a military convoy which was going to Blidah. The officer who commanded the detachment made them mount upon the lashings, and we arrived in this manner at *Douera*, where we halted for two hours. Here I made them sit down, in order to eat and rest in the shade of a large tree, which is near the humble wooden church of St. Anthony. The poor Arabs said to me, that they felt themselves well to be near the *Djèma-Roumia, mosque of the Christian*.

"The duke of Nemours, who happened to pass by while I was with my prisoners, stopped for a moment, and expressed to me his

satisfaction; general de Bar left the escort to congratulate me on my good and perilous enterprize; he commended my zeal, and, with emotion, wished me all the success that I hoped for. I met also at *Douera* Father Rigaud, whom a truly apostolic ministry detains with the army. I separated from him at *Bouffarik*; he remained in the French camp, and I went as chaplain to that of the Arabs. On this I observed, in laughing, to our officers, 'I am going over to the enemy; spare me if I fall into your hands.'

"An envoy from the *Khalifat* was waiting for us at *Bouffarik*. I charged him with a letter, which he was to carry forthwith to the *Kaid* of the *Hadjoutes*, in order to inform him of my approaching arrival with eight new Arab prisoners. The next day the chief sent me a guide, who was to conduct me to his warlike and formidable tribe.

"Before passing beyond the French lines, I wished to furnish myself with a small supply of remedies against the diseases which are most common among the natives; I was aware, from experience, how much the exercise of this work of charity bestows consideration among the Arabs. Besides, they are persuaded that all the *Babas-Roumi*, *Christian Priests*, are skilled in the art of healing. A young doctor, Mr. Girard, major of the military hospital, soon prepared my little medicine chest, and gave me some instructions as to how I could make a good use of it.

"All the preparations being completed, I embraced the worthy Priest of *Bouffarik*, and in a quarter of an hour after I was in the power of the Arabs. Our parts were changed: my prisoners were free, and I was at their mercy.

"I saw, with agreeable surprise, as I passed the place where the first exchange was made, that the Arabs had piled on the spot a quantity of large stones, in order to commemorate the event. At a hundred paces farther on, a strong detachment of *Hadjoute* horsemen issued suddenly from behind some high briars, where they lay in ambush; they advanced towards us at full speed, the musket presented, the lance slung behind, and the yatagan suspended from their necks. Although I had already seen similar charges, I could not suppress a feeling of terror when I thought that I was absolutely alone in the midst of those fierce and deadly enemies of the French. I made the surrender of my life to God, which was a sacrifice that was not offered without some regret; but, afterwards, no further uneasiness of this kind troubled me during my journey.

"I could easily perceive by the abrupt tone and imperious looks of the fiercest of the troop, that I was placed at the disposal of their good pleasure: I supported, notwithstanding, my character, and the confidence of my manner commanded their respect. The relatives and friends of the prisoners soon arrived: I witnessed their first embraces after so long a separation; and the affecting scene reminded me that there were, in the chains of the sultan, Frenchmen who sighed for the same happiness. The relatives of the Arabs had brought for them horses and mules and some provisions. I accepted some dates, which I eat whilst continuing our journey. The joyful caravan then began to sing, to a national air, the song of deliverance; it consisted of couplets in the form of dialogue, according to the usage of the country.

"The prisoners soon left us to resume the way to their tribe; but not one of them quitted us without returning me his thanks, and bidding me farewell. Being now alone with an imposing escort, I arrived towards sun-set at the *Kaid's* of the *Hadjoutes*, whose tents were erected on the borders of a lake, not far distant from the *tomb of the Female Christian*.

"This powerful chief, the brother-in-law of the *Khalifat*, is, as are all those who conduct the holy war, a man of upwards of thirty years old. He was awaiting my arrival, and he gave me a distinguished welcome, such as I have not always received during the remainder of my journey. By his order a handsome tent, with superb carpets, had been prepared for me; a guard of honour watched at my door, and the servants of his own household showed an anxiety to wait on me. I passed the night tranquilly under this hospitable pavilion, though the noisy talking of my escort more than once interrupted my sleep: I arose early in the morning, for the purpose of visiting the monument of which I spoke above, and which tradition distinguishes by the name of *the tomb of the Christian Woman*. It is situated on the sea-shore, upon a small hill, which is a continuation of those rising grounds, called *Sahel*, that extend from the *Square-House*, near Algiers, to the mountain of *Chenouan*, within a few leagues of *Scherchell*. The form is that of a pyramid; the earth, which covers a part of its base, did not allow me to measure its breadth; on its sides I observed the places of incrustations of marble, which have disappeared, and upon which there were, no doubt, some bas-reliefs, or inscriptions. The *tomb of the Christian Woman* is seen at a great distance from the sea, as well

as from all points of the plain of *Mitidja*, and from the north side of Mount-Atlas. I consulted, upon the origin of this monument, the *Hadjoutes*, who have inhabited the country for several ages, and with whom oral tradition is so faithfully preserved, that all their history is written only in their memory; and they unanimously answered me, that the place is celebrated throughout the country for the wonders that have been wrought at it; that it is held in great veneration by the Arabs; extraordinary and terrible punishments are related, which have been inflicted, as they say, in every age, on those who have attempted to violate or destroy this tomb; in fine they assured me, on the faith of their ancestors, that she who reposes in it was a Christian, and that the Catholics, formerly the inhabitants, or pilgrims, in the country, gave to it the title of *Holy*. There is every reason to believe that this monument may date from that period, of which Tertullian speaks, when the faithful abounded throughout the entire Roman empire.

“The *Kaid* of the *Hadjoutes* gave me a guide, and I set out for the camp of the *Khalifat*, which lay beyond the first chain of the Atlas, near *Schelif*. I had scarcely advanced a league and a half, when some Arab horsemen wished to make me go back. They pretended that I could not reach the *Khalifat*, and still less Abd-el-Kader, both of whom were too much engaged in struggling against our columns to receive me; and that, moreover, it was neither proper for them, nor safe for myself, to be allowed to explore at pleasure their country, at a moment when it was invaded by two French armies. I feared, for a moment, that I could advance no further; but the thought that fifty-six unhappy prisoners were awaiting from me their deliverance—that they were, perhaps, enduring inexpressible sufferings, to which my mission was to put an end—this thought, I say, rendered me insensible to every other consideration. I declared that, having letters from my Bishop for the *Khalifat*, I could not deliver them unless into his hands, that I should see this chief, and that nothing should prevent me from continuing my journey. I consented only to send my interpreter to the *Kaid* of the *Hadjoutes*, to induce him to approve of my resolution, and, whilst waiting his return, I seated myself near two insulated tents. Their inmates came out to converse with me. I distributed some medicines to sick women and children, and the poor creatures brought me, as an acknowledgment, a fine dish of the best *couscous*, which I eat during the whole course of my journey. A little boy

of a neighbouring tribe, who had witnessed my prescriptions, ran to carry the news to his people. You will see presently what resulted from this circumstance.

"After three hours of anxiety and expectation, I saw my interpreter return; he brought me a favourable answer. I joyfully remounted my horse, and we entered the defiles of Mount Atlas. We soon reached the tribe of the young Arab of whom I have just spoken; he had assembled it, and they came in a crowd to meet us. The women presented to me their sick infants; the infirm had themselves carried to us; and others dragged themselves as well as they could, and all asked me to cure them. My guide, however urged me not to lose time; we had, he said, a long way to travel that day, and any delay would be imprudent. I could, therefore, only distribute, as I passed, some medicines to those who were near me; but I promised that, if on returning I passed again through their tribe, I would remain with them as long as I could be of service: all of them thanked me, and wished me a good journey and a speedy return. This scene occurred on the banks of the *Oued-Ger*, a sort of torrent, incased, as it were, in a bed of rock, and of which we, for a long time, ascended the course, through valleys as picturesque as they are wild. On quitting these defiles we had to climb a steep passage, called the mountain of *Bou-Alouan*, which gives its name to the tribes that inhabit it. Before reaching the summit, we perceived the ruins of the old fort of *Borj-Rouanlouan*: but we met no tent, no *douar*, on our way; all had fled on the approach of the French army. The country which we passed over appeared to be very fertile, if one should judge of it by the fine barley and corn fields that covered the sides of the mountains. At length, after ten hours' march, we arrived at the beginning of the lovely plain of *Schelif*. My guide led me into a very narrow valley, where the *Khalifat* was encamped with his staff. As for his troops, called the red horsemen, or regulars, to distinguish them from the other Arabs who fight without order, they were, to the number of eight or nine hundred, scattered upon the neighbouring heights, for the purpose of observing the enemy.

"The *Khalifat*, with whom I had, some weeks previously, treated of the first exchange, appeared to see me again with pleasure. He was in war costume, and seated under an enormous carob-tree: the Arabs have no tent when campaigning. We talked together with much freedom. I told him that I had come to claim the

remainder of our prisoners, and that I wished to speak to Abd-el-Kader, and to deliver into his own hands the letters from my Bishop. He answered me, that he was not quite certain where the sultan or captives were; that, if I possessed the courage to go in search of them, he would willingly give me a guide; but that I should have to go as far as *Tlemcen*, a journey of fifteen days from the place where we were. 'I am ready,' I replied, 'and, with the assistance of God, I shall not return without bringing away my countrymen, or I shall remain with them if they are refused to be given up.' My determination being once known, he no longer opposed it, and it was then agreed that I should depart the following morning. I then recited my breviary, and we lay down in the open air, under a tuft of rose-laurels, which protected us somewhat from the violence of the wind.

"We set out very early in the morning, without well knowing whither we went. *Tekedempt* had been pointed out to us, as the retreat which *Abd-el Kader* would probably have chosen, after the taking of *Mascara*: we directed our steps towards that place. I could not tell you all I suffered, in the course of my journey, from the savage manners of my guide. He was a young man, of athletic figure and strength—a true type of a Bedouin—who, regardless of my wants, my fatigue, or that of my horse, led me, without consideration and without pity, as if I had been one of the stoutest Arabs of the desert. Often he made me journey the entire day without allowing me any rest, and this under a blazing sun, across rocks and precipices, or in the midst of burning plains. I could not even stop at some muddy stream, or pool of stagnant water, to quench the thirst that was consuming me. When, overcome with weariness, I could no longer follow him, he left me, without perceiving it, a great distance behind him, at the risk of being assassinated by the robbers, who are not very few among the Arabs. This fine fellow was, notwithstanding, quite devoted to me; but, judging of my strength by his own, he had no idea that he was killing me by conducting me in this way, and when I made my complaint, he laughed at it as at a jest. There were moments in which I was so exhausted by heat and fatigue, that I could have willingly laid me down and awaited death.

"Sometimes, however, we suspended our march, in the middle of the day; but we oftener did not stop until we rested, in the evening, in the *douar* where we were to pass the night. There we

made our only day's meal—and such a meal! It consisted of *couscous*, and it was always *couscous*—a kind of paste, prepared with meal, rolled into the form of millet seed; no bread, for bread is unknown in the country, and our drink was constantly muddy, brackish water; no fruit, no vegetable! In other respects, I could not complain: my hosts offered me the best they had. They, poor people, living, for the most part, on corn steeped in oil, or, like their horses, on a little barley, thought that they treated me as a great lord.

“As soon as I had alighted in the *douar*, the women of the tribe used to assemble to prepare for me this wonderful meal; often it was not ready until eleven o'clock, or midnight. While waiting, they used to light, with dried grass, in the middle of the camp, a great fire, in the glimmering of which we amused ourselves with endless talking. The Arabs are very fond of hearing and of telling stories; they also take the greatest interest in affairs of state. It would be a singular picture to represent all those Bedouins, young and old, and infants, gathered around an immense fire, with a Priest of a foreign and hostile nation, with whom they are talking and eating, until the last brand is extinguished on the earth, and, in a corner of the picture, groups of women preparing our repast, or stretching out their heads to a certain distance, to hear and see us; then the horses, sheep, &c., lying about us, and, in the distance, some *gourbis*, or huts, made of branches, and some black and torn tents. It is unnecessary to tell you that we always lay in the open air, on the bare ground.

“My guide was very attentive to make me stop early in the *douar* where we were to pass the night, as he was very unwilling to expose himself to sleep far from an inhabited place, on account of the lions, which are rather numerous in the country, and of which he was much afraid. I used to take advantage of the evening twilight, to attend to the sick of the tribe. Extemporary doctor as I was, I was surrounded by a crowd of sick; I had to dress their sores, prepare quinine, rub their limbs, and distribute to each the medicine which I judged necessary; and, for my reward, I was blessed by all the sick, who saw me leave them with regret, and who went away, if not cured, at least consoled.

“At the commencement of our journey, when we had drawn near the theatre of the war, we met at almost every step fugitive tribes, whom Abd-el-Kader obliged to emigrate with their baggage and

flocks, in order to leave only the desert in the power of our army. All these exiles, men, women, and even children, saluted me with respect; the more inquisitive approached me, and asked me for what purpose I risked myself in the midst of their solitudes. Upon my answering that I was going to Abd-el-Kader, in search of our prisoners, they replied, 'May God grant thee a good journey and complete success! . . . As for ourselves,' they added in a tone of sadness, 'we are flying, we are forsaking our lovely plains; for we are told that the French approach.' I felt pity for those poor fugitives; but they were resigned, contenting themselves with repeating, as they raised their eyes to heaven, *God wills it to be so*.

"Wherever I passed, I was, from my double character of Priest and Frenchman, an object of curiosity and veneration. My soutane, my cincture, and particularly the crucifix which shone on my breast, every thing, even my tonsure and the cut of my hair, fixed the attention of the Arabs, and provoked from them a thousand questions. They wished to touch each article, and to know its name and meaning amongst us. In truth they are big children. My watch, in particular, had the privilege of astonishing them; they were lost in conjecturing the cause of the little noise which came from its wheels, and of the movement of the hands.

"The principal tribes which I have traversed, while following the course of the *Schélif*, are the *Beni-Ataf*, the *Beni-Skhir* and the *Ouled-Abbas*. The *Beni-Skhir* were assembled in great numbers at the foot of a long hill; they all ran to meet me, the Marabouts at their head, crying out *Peace! peace!* They had learned that I was going to Abd-el-Kader, and they conjured me, through their chief, who kissed my hand with a sort of phrensy, to solicit *peace*; war rendered them too unhappy. The same demonstrations were renewed amongst the *Ouled-Abbas*. It is in the midst of the latter tribe, the richest and most warlike of the country, that the famous Miloud-Ben-Aratch resides; he is brother-in-law of the sultan, and his *agha*, or minister of war. He received me as a great lord, and erected for me a superb tent, furnished with rich carpets and handsome cushions. Like all the Arabs, he appeared to me to be weary of the holy war: he had just refused, I was told, to lead his cavalry to Abd-el-Kader. His son, a fine young man, twenty-one years of age, was constantly with us, and accompanied us the next day for more than two hours.

"Here and there, on our way, we met the Kabyles, who were

reaping their barley. As soon as they perceived us from a distance, they ran towards us with their sickles in their hands, and wearing the great skin apron; having learned from my guide, who always preceded me a certain distance, who I was and where I was going, they saluted me with kindness and respect.

"At every half league's distance we found *douars*; for these deserts contain more people than the Europeans suppose. It is true, that the greater part of the hordes, which now wander through these vast solitudes, are composed of the former inhabitants of the towns, which conquest has subjected to the French; such as *Milianah*, *Medeah*, *Mascara*, and, before these, *Calleah*, *Blidah*, *Scherchell*; *Algiers* even has very much contributed to augment the number of these exiles. The *Monitor of Algiers*, of the 9th of August last, counted, for this town alone, two hundred and seven heads of families, who had emigrated with their wives, children, and slaves. It is then not astonishing to see this part of Africa so well inhabited, and I am not surprised at the numerous troops which Abd-el-Kader is able to place under arms.

"I have often conversed with those outlaws from the towns, whom I easily distinguished by the fairness of their complexion and the elegance of their costume: they wore, in general, an air of sadness, and were regretting their homes, their city usages, feast days, and pleasures; they deplored, more than the other Arabs, the evils of war, to which, however, like them, they submitted with a complete resignation. *God has willed it!* said they to me. I have also remarked, that, in all the tribes through which I passed, there were many robust young men, and a great number of horses; yet the holy war was declared, and two hostile armies ravaged the country. This tranquil inaction appeared to me inexplicable.

"We had quitted the vast plains of *Schelif*, to turn to the south towards *Tekedempt*, where we expected to find the prisoners, and Abd-el-Kader, engaged, as we were told, in restoring this fort, which the French had just destroyed. But, having arrived near the town, we learned that the sultan was not there, and that we could get no intelligence about our countrymen; neither could any one tell us where Abd-el-Kader was gone: some thought he was at *Tlemcen*, his capital, more than fifty leagues off; others conjectured that he had retired into the *Great Desert*. These contradictory accounts discouraged my guide, and he spoke to me of going back. My enterprise would have failed if I had retreated a single

step. I, therefore, declared to him, with resolution, that I had orders to repair to the sultan, and that I would go in search of him, if necessary, to the depths of the desert: *He shall know*, said I, *that you would not accompany me*. Intimidated by these words, he answered, 'Let us advance at random; I know not whither to guide you.' 'Let us go to *Mascara*,' said I; 'our troops are in that quarter, and thy master cannot be far from his enemies.' We followed at first the way which the French army had taken in going from *Tekedempt* to *Mascara*; the rout was easily recognised from the traces of fire. We perceived also large Arab burial grounds, which had been for a long time abandoned: some wandering tribe had, no doubt, sojourned formerly near those tombs. Ruins, which might very well have been those of the ancient *Mina*, formerly an episcopal city, attracted our attention as we approached the *Oued-Mina*. On the banks of this river, a considerable number of Bedouins had erected their tents; we asked of them hospitality for a night, and, before leaving them, I dressed several of their wounds, which they received from the French a fortnight previously.

"The next day we passed the strait of *Djebel-Ouled-Halonia*. At the foot of this mountain, which is rather high and of very difficult ascent, is a pretty little town, called, by the Arabs, *Tsen-Oued-Atch*, and, by the French, *El-Bordj*: it is watered by a cool and limpid stream, the only one we had hitherto met in all our journey. I quenched my thirst at it with delight. As for the town, it was completely deserted; the inhabitants, through fear of the French, had fled from it at the time of the taking of *Mascara*. It is a part of the tactics of Abd-el-Kader to oblige the population of all the places towards which our armies march to emigrate with their baggage and flocks: this system is very disastrous for our army, which pursues, with great expense and fatigue, an enemy which it cannot overtake. In this way have the French found most of the towns which they occupy deserted; the few prisoners and little booty which they have taken are only owing to surprises.

"Beyond the strait of *Djebel-Ouled-Halonia* my guide knew no longer where to go; the country which extended before us was as unknown to him as to me. He wandered for a long while upon the heights, trying to discover some tribe. Night was drawing near, and we were in the middle of a great wood, and we could hear the lion's roar: this was more than sufficient to fill my Bedouin companion with terror. As for me, I prayed with confidence to her

who, in all the perils of life, is never called on in vain, and immediately a distant noise, like the tumultuous voices of men, women, and children, mingled with the bleating of flocks, revived our courage. We turned our steps in the direction of the sounds we had heard. It arose from several tribes, gathered from the neighbourhood of *Mascara*, which our army had driven before it, after having burned their tents and crops, carried away a part of their flocks, and killed or taken a number of stragglers. On hearing this account, which an Arab related with a wrathful air, my guide and interpreter trembled, lest the fugitives, exasperated by misfortune, should massacre us as French. Their fears were well founded; but how could we retreat? Already had they recognised us; the horde ran towards us with menacing shouts: it was necessary for us to undergo our fate, or to allay the storm. In the midst of the confusion and tumult, I asked to speak to the chiefs: at first they seemed not to understand me; perhaps they feigned not to comprehend me; however, my black dress, the crucifix on my breast, my confident and calm air, appeared to strike them. I heard murmured around me, 'He is a *Marabout Roumi*' (a Christian Priest). My guide stated hurriedly, in a few words to the crowd, something on the object of my journey. Their fury gradually subsided, and I soon observed on all their countenances only the expression of curiosity and surprise. Several chiefs came forward and said, 'You are welcome.' They prepared for us a large tent, near that of the widows and orphans, which was the most extensive in all the camp. The women prepared for us a good meal, and the most friendly conversation was prolonged between us and our guests until far in the night.

"Before sunrise we were on horseback, and making our way towards the powerful tribe of the *Hachems*, whence Abd-el-Kader has his origin, and whom we expected to find there in the bosom of his family. We met at every step armed horsemen, who crossed each other in every direction. We inquired of all of them where was the sultan, and received, for our discouragement, from all this reply: '*Manarsch*'—(I don't know). At last two old men, with white heads, came up to us, and to the usual question of my guide they answered, '*See, near those two tall poplars in the middle of the plain* (the plain of Ghris); *we are going to conduct you to him*. At these words I felt within me a universal confusion. I cannot express the feeling which agitated me; but there was cer-

tainly mingled in it a lively satisfaction that I was approaching the end of my mission. By a spontaneous movement we pressed the flanks of our horses, and galloped in silence to the camp of Abd-el-Kader. Here and there numerous groups of Arabs were lying on the ground, near their coursers, which were browsing on the dried grass. We crossed the *Oued-Moussa*, and we had arrived. ‘*The sultan is there,*’ said, in a low voice, one of the old horsemen that accompanied us; ‘*there, in the middle of that garden of orange-trees, of fig-trees, and of laurel-roses.*’ A gloomy silence reigned around us; we only whispered, or spoke by signs. Some young negroes surrounded us, and took our horses; and some Arabs, who appeared to me to be officers of distinction, came to us, and showed me with their hand Abd-el-Kader, squatted on the bare ground, in the shade of a fig-tree. Surprised to find myself in the presence of the sultan, I asked leave to retire behind an olive hedge which was before us, in order to recover myself, and to take out the letters of the Bishop.

“Abd-el-Kader had already perceived me; he sent, on the spot, his secretary, to whom I gave the despatches of which I was bearer. I told him that I awaited the orders of his master to present myself. In two minutes after, the same secretary returned to inform me that the sultan was ready to receive me. He was in the same place and attitude as on my arrival; he did not arise. He saluted me most graciously, and made a sign for me to be seated upon an humble carpet, which was spread at his side. This formidable chief was dressed as a common *Scheik*: an ordinary kaik, a white burnou, and camel-hair cord, rolled round his head, constituted his whole costume. No arms, no poignard, no pistols in his belt, no warlike trappings, no sort of court, as I had remarked around the *Khalifat*, at the time of the first exchange of prisoners, distinguished the sovereign of the Arabs. He may be about thirty-five years old; his stature is of the middle size; his physiognomy, without being heroic, is majestic; his face is oval, his features regular, his beard thin and of a deep chesnut colour; his complexion is white, or rather pale, although a little browned by the sun; and his eyes, of a greyish blue, are handsome and very expressive. When silent, he has a pensive and almost a timid look; but if he speaks, his eye becomes gradually animated, and sparkles. At the name of religion he lowers his eyes, and then gravely raises them towards heaven, in the manner of one inspired. In other respects he is

simple in his manners, and even appears embarrassed by his dignity. It was, therefore, with no small surprise that I saw this austere personage laugh with a complete freedom when the conversation took a more familiar turn. If I am not deceived, friendship, with its sweet interchange of feelings, must be a want for him.

“The sight of me appeared also to arrest the attention of Abd-el-Kader. For a long time he was desirous of knowing a Catholic Priest, and I was the first that he saw. After the exchange of some compliments, he begged of me to have his lordship’s letters read by my interpreter. He was delighted with them, and expressed to me his great satisfaction. As he was expressing his admiration of the charity of my Bishop, ‘*I know all,*’ said he, ‘*I know all he has done for Algeria, and I have a great veneration for his person.*’ I spoke to him of the happiness the Prelate experienced in contributing to the exchange of prisoners. ‘But this happiness,’ I added, ‘will not be complete, until you shall have restored to us all our captives; fifty-six of them remain still in your power, and I come to claim them, on the part of the *Baba-el-Kebir*,’ (Bishop). At these words I presented to him the official list of the names which our army had found inscribed on the walls of Mascara.

“After an instant’s reflection, Abd-el-Kader declared to me that he could not accede to the wishes of my Bishop, so long as we should not, on our side, have restored all the Arabs, without exception, which were still in the power of France. I answered him, that such were not the conditions of the exchange agreed upon between his lordship and the *Khalifat*; that, in engaging to send back to him the Arabs to whom the French government would think it proper to grant liberty, his lordship had, in no manner, promised to set free those who, on account of crimes against the laws, or for reasons of state, could not be liberated. I endeavoured to make him comprehend that his lordship *did not mix in political affairs*, and that in the exchange he had only followed the movements of Christian charity, which burns in his heart; that he had done, and would still do, all that depended on him to give freedom to the Arabs; and that, in support of what I said, I was happy to announce to him the deliverance of eight new prisoners, whom I had just brought back to their tribes, and amongst them an important chief, who was claimed by Ben-Salem by name; and that, all the conditions of the treaty having been faithfully complied with by the Bishop, it belonged to the good faith of the sultan to fulfil the engagements of

his *Khalifat*. 'But thou promisest me that thy master and lord will make new efforts in favour of four Arabs for whom I am interested, and of a chief who is in France among the convicts.' I replied, 'As to the latter, his lordship has already solicited his liberation from the king; and as for the others, I assure thee that it will not be the fault of my master if thou dost not see them again very soon.'

"The sultan then assumed a grave tone, and said, 'Thy prisoners shall be given up to thee.' 'When?' I replied with anxiety. 'This day: I am going to give the order to one of my scheiks to conduct them to Oran, from which place they are at the distance of only twelve hours' journey.'

"I thanked Abd-el-Kader, I cannot tell how, and I asked him if I should be so happy as to rejoin my countrymen, and return with them by Oran. He smiled, and said that prudence forbade it. He, no doubt, was afraid that, after having crossed a great part of his states, seen his forces, and learned the feelings of his people, I might inform the French general on these points. It is certain, however, that, if he had consented to allow me to set out for Oran, I would have promised to reveal nothing; and I should have kept my word. But I did not insist further, I was so happy—the end of my journey was fulfilled.

"This important affair being terminated, the sultan, pointing to the cross which shone upon my breast, said to me, 'That is the image of *Sidn-Aïssa*?' 'Yes, it is the image of Jesus Christ, our God.' 'What is Jesus Christ?' 'He is the Word of God'—and, after a moment's silence, I added, 'And this Word has made himself man, to save the world, for our God is as much the Father of the Mussulmans as of the Christians.' 'What is the ministry of the Catholic Priests?' 'You have been able to know it, particularly since there has been a Bishop at Algiers: their ministry is to continue, here below, the mission of Jesus Christ; to do good to all men, whom we regard as brothers, of whatever religion they may be.' 'Since thy religion is so fine, so beneficent, why do not the French observe it?' 'You can answer that question yourself: in your eyes Islamism is also good; why do not all the Mussulmans observe it?' He raised his eyes and hands towards heaven, and, after a moment's silence, he asked me to continue answering his questions. I replied, that it would give me the greatest pleasure to do so; but my interpreter immediately excused himself, saying,

that, being little versed in the matters of which we were treating, it would be impossible for him to make himself understood in translating them for us. Thus terminated, to my great grief, our conversation on religion, and I am persuaded that Abd-el-Kader shared in my regret. I then produced the presents which his lordship had sent as a kind of ransom for the prisoners. 'I receive them,' said he, 'because it is thy Bishop that offers them; I would not have received them from another.'

"I then introduced another subject, and of no less importance. 'My master,' said I to him, 'has asked of thee a favour in his letter; I think it will be granted to him: if, hereafter, any other French, any other Catholics, become thy prisoners, shall he be able, as Bishop and Pastor, to send a Priest to his poor sheep, in order to console and support them in their captivity?' 'He shall.' 'In authorising this Priest to sojourn among thy subjects, it will be necessary to permit him to receive the succours which shall be sent him from Algiers, for the purpose of relieving the temporal wants of his brethren; he must, moreover, be free to correspond with his friends and relations, as well as with the friends and relations of the prisoners, on the just and natural condition of showing to thee, or to the chief which thou shalt be pleased to appoint, all the letters that he shall write, or that shall be addressed to him. I need not add, that this Priest shall, under thy powerful protection, exercise his ministry in its full extent, as if he were in a Catholic country.' He answered me, very graciously, that he subscribed to all these demands.

" 'Well, then,' said I, 'thou art going to write this, with thy own hand, to my master; and, be assured, that thou wilt fill his heart with joy.' 'I will do so'—and he wrote as follows:

"On the part of our master and lord, the Emir of the faithful, the Sultan, Seid Had, Abd-el-Kader, whom God protect! to the sublime and most illustrious among the most pious Christians, Anthony, whom may the Most High ever guide in the way of salvation and blessings!"

"SALUTATION TO YOU.

"Your Khalifat (vicar), as well as your interpreter, have arrived at us, and, in consideration of you, we have received them as became us. They have brought us the presents which you sent us, and we have accepted them because offered by you; it would not

have been so, had they been sent from any other. But you, you have appreciated us—you have been able to know us, and you love us. We earnestly ask of God, that he may aid you in every thing which you shall undertake; that he may guide you in the way of salvation.

“‘ You have asked us, if it would be agreeable to us that you should send one of your Priests to the French prisoners, in case the number of them should increase again at a future time. We willingly accept this holy proposal, and we will welcome, with pleasure, him whom you shall send, if it pleases God.

“‘ If you have to address to us any demand on any subject, we inform you that our Khalifat, Sid-Mahommed Ben-Alad, has authority to represent us.

“‘ We have perfect confidence in you. We depend upon your promise to restore to us immediately Mahommed Ben-el-Mokhtar, as well as the rest who remain. Their families, their children await them with the greatest anxiety; they cease not to demand of God that the moment of their re-union may not be deferred.

“‘ There remain at Oran four prisoners; we calculate upon their liberation for two excellent reasons: first, because you have promised it, but also because it will furnish you with an opportunity for a new act of humanity and piety.

“‘ Saluting you.

“‘ *Dated Friday morning, the 29th rabri tane of the year 1257*
(19th June, 1841.)

“‘ A moment after the *Modzzin* called the Mussulmans to prayer, for they pray as regularly in the camps as in the mosques. The chiefs formed a group apart; the Marabout, or Iman, came and placed himself in the centre, and the salutations, prostrations, and other ceremonies prescribed by their worship, were performed with the greatest harmony and recollection. This exercise, which they repeat few or many times in the day, according to their feasts, lasts only a quarter of an hour. They had finished before I concluded my breviary. In order not to disturb me, they maintained about me a strict silence until I had terminated my office; then the secretary of the sultan, who is a Marabout, said to me, ‘Thou prayest longer than we do.’ ‘It ought to be so; the duties of a Priest are numerous and difficult to fulfil: he must pray much, if he would

not be unfaithful to them.' After some other answers to questions which were addressed to me concerning Jesus Christ, the Blessed Virgin, &c., and of which the solution was listened to with respect, each one returned to his post.

"My interpreter, being fatigued, had just fallen asleep, when the secretary of the sultan returned and asked me to take a walk with him; he wished to conduct me to his master. Abd-el-Kader appeared glad to see me again; he said he had many things which he was desirous of communicating, without the presence of an interpreter. On my part, I expressed how happy I should be to communicate to him all that my Bishop had charged me to say in his name; but I did not know enough of Arabic to dispense with the service of an interpreter.

"At length Abd-el-Kader left me, saying, 'We shall see each other again.' His secretary added, that he was going to send to us the sultan's interpreter, and said, 'Thou wilt then be able to speak more freely with my master; and he wants to unbosom himself to thee. Farewell till to-morrow.'

"In the evening I saw Abd-el-Kader again; he invited me to mount on horseback and accompany some guides to a pretty valley, situated about a league's distance from the camp and near a small river, on the banks of which I was to pass the night. He himself, with his army, was to rejoin me in an hour's time. Before setting out, I plucked some leaves from the fig-tree under which I had been received by the sultan; I also gathered a branch of little wild flowers, which I took away as tokens of these places.

"Having arrived on the banks of the *Tsernif*, the small river which had been pointed out to me, and which gives its name to the valley that it waters, I found there the remains of Roman baths and ancient ruins. In an hour after, Abd-el-Kader rejoined us with his army. And what an army! fifteen or eighteen hundred horsemen, marching in a mass and in the greatest disorder, commanded by *chiaous*, a sort of subaltern officers, who were directing them by the authority of sticks. The sultan was at their head, caracolliug proudly upon a superb black charger; he was followed by a horseman, carrying his flag, a sort of small standard, of a deep blue colour, with a red hand in the centre. The whole troop defiled before me, executing a *fantasia*, or evolution—a piece of pure ostentation on the part of Abd-el-Kader, of which I really think he had no great reason to be proud.

"In the evening a large ram was brought to us for supper. After it was killed and skinned in our presence, the skin was offered to me as a mark of honour; a large stick was then run through it, and two stout Arabs, acting for a jack, took the stick by the two ends and roasted the whole animal over a great fire. It had scarcely been broiled, when I was invited to tear off a piece with my fingers, in order to see if it was sufficiently done. I excused myself through fear of burning my hand. Then one of the Bedouins, who wished to make a display of his strength and dexterity, took the stick by one end, and, having brandished it in the air, rolled the sheep at our feet, on the bare ground, which served as a table—the Arabs have no other. Each of us then began to tear the meat with our fingers, for these tribes, as you know, never use knives or forks. In order not to burn myself, I laid hold of the bone of a leg, which I pulled from the body; it weighed about three or four pounds. I consider that this time I eat a good supper—it was a royal one. The sultan added to it some excellent honey-combs. The banquet was concluded by evening prayer, which I said in the midst of the Mussulmans; and we lay down to rest in the same place, and around the fire which had given light to our repast.

"The next morning, when the day had scarcely begun to peep, an Arab came to awaken us in haste: '*Quick, make haste to mount,*' said he, in a frightened tone; '*here are the Roums*' (the Christians). In fact, the army of General Bugeaud had, during the night, taken the camp which Abd-el-Kader, inspired by his good or evil genius, had quitted the preceding evening, and from which we were distant only an hour's march. When I afterwards related this circumstance to the general, he exclaimed with surprise, 'Now was it the camp of Abd-el-Kader that was there quite near to our left, when we were descending, in silence and darkness, into the plain of *Ghris*, and of which we remarked the fires! Our Douars and our Smelas (soldiers that serve as guides for our armies) took them for the fires of a miserable tribe, encamped on the banks of the *Tsarnif*, and pointed out to us as the camp of the sultan flying before us, those whom they perceived in the distance.' 'If you had been well informed,' I observed, 'you might have easily made prisoners of Abd-el-Kader and his troop, for he certainly did not suspect that you would attack his camp the night he abandoned it.' Indeed, so great was the fright of the Emir, that he called me to him, handed me hastily the letters which he had written the preceding evening to his lord-

ship and the *Khalifat*, and bid me set out with all speed. He himself and his horsemen took to flight also in the greatest disorder; their retreat resembled a complete rout.

"On the same day we travelled upwards of twenty leagues almost without stopping, and I saw Abd-el-Kader no more. On our way we met groups of eight or ten horsemen, the greater part old men or youths, whose age rendered them unable to bear the fatigues of war. They were all mounted on broken-down horses, and they did not appear to be animated with a great enthusiasm. I more than once inquired of them where they were going, and they answered, 'To furnish our contingent for the holy war.' We were rapidly pursuing a contrary direction.

"In crossing a vast plain we met a great multitude of men and women, assembled about a well, from which they were drawing a muddy water; the poor people told us that there was no other within five miles around. I asked to drink; the water was detestable, yet I esteemed myself fortunate to have met with it; I was dying with thirst. Towards evening I crossed a river, of which I do not know the name. It appears that, in the time of the Roman dominion, this river watered and fertilized all the country by means of different canals, which can still be easily traced. We remarked particularly a gigantic dike, which served to distribute the water to the several conduits; at present the canals are almost filled up, and the river, rising above the dike, forms a beautiful cascade.

"We passed the night with the *Agha, Ben-Aratch*: it was eleven o'clock at night when, harassed with fatigue, we alighted in his tent. The next day we set out at five in the morning, and directed our steps towards a very remote tribe. As we were passing near a *douar*, a young man darted out of his *gourbis*, and ran after us, crying out in good French, 'Good morning, gentlemen.' I stared at him, and he blushed. 'You are not an Arab,' said I to him. 'No,' he replied; 'I am a Frenchman.' 'What; you are my countryman!' I dismounted and embraced him. He told me how he had been among our enemies during several years. He deserted in a moment of vexation, because his family had refused him money which he had asked for. The poor lad shed tears while telling me his history; but his tears flowed still more abundantly when he thought I read in his countenance that he had apostatized. 'Oh!' said he, sobbing at the same time, 'you comprehend what I have

done : I have denied my baptism ; I am a Mussulman.' 'No, no, my friend, you are so no longer ; your repentance is an abjuring of your fault ; your tears will obtain your pardon before God. You must now renounce error and practise publicly your holy religion. I know that you can do so : the Arabs will oppose no obstacle. Let me speak to the *Scheik* of your tribe.' 'It is with him that I live ; he treats me as a son, and he will not take it ill that I return to Christianity.'

"We had a private conversation, after which he made before the assembled Mussulmans a profession of his faith. I gave him a medal of Mary, which he attached to his arm as a sign of his religion : in the eyes of the Arabs it is a protestation against his apostasy ; for himself it will be a perpetual remembrance of his fall, and a warning to solicit his pardon through the intercession of her whom we love to call the *Refuge of sinners*.

"For three successive days we strode over hills and valleys without any new adventure. At length, we saw once more the *Schelif* and its only bridge, which serves as a boundary between the two provinces of Algiers and Oran : it has been very recently rebuilt upon Roman foundations. From Mount *Doui*, which we climbed on foot, we perceived in the distance, to the west, Mount *Zaka* and *Milianah* occupied by the French. It seemed to me that I returned to a civilized country, that I breathed more freely : I was no longer more than forty leagues distant from Algiers. A *douar* of the Beni-Zeg-Zeg afforded us hospitality for the following night. I found in the place several women, who had lately been prisoners, and whom his lordship had confided to my spiritual care while they remained in the colony ; they were restored to their tribe on the first exchange. They recognised me, and were delighted to see me again. One of them, in particular, was beside herself with joy ; she brought to me her two infant daughters, and said, 'The *Baba-el-Kebir* (Bishop), by obtaining my freedom, saved the lives of my two children. You see it ; they could not do without their mother.' She immediately assembled all the *douar* to relate again what my master had done for the captives. 'This man,' she added, in pointing to me, 'this man was with the *Baba-el-Kebir* ; he is his *Khalifat*' (his vicar). Nothing more was required to render me an object of gratitude to all these mothers : there was emulation among them as to who should bring me meal, who oil and meat, to prepare me a good repast. They killed a

lamb, which one of them cut up with her husband's yatagan; they offered me milk, pancakes, and the unavoidable *couscous*; and all these were served up to me at midnight, at the moment that I was falling asleep from fatigue. The women thought, at first, that I was a prisoner, and they said to me, 'Be at rest, do not fret; you took care of us, we will take care of you; you shall be here as if in your own family.' They, therefore, saw me set out with regret. I carried with me their benedictions and prayers that I might soon return to their desert, where I should find only friends.

"At *Mahalla*, the first camp or *dépôt* of the Arab army, we were well received by the chiefs, who were nearly all persons of consideration, who had emigrated from Algiers. We passed the night in the midst of them. As the heat was excessive, we could not remain in the tent, and we lay out in the open air. While we were sleeping, an enormous hyena came to smell us one after another. At first I did not know what it was, but when I recognised his hideous head hanging over my face, I gave a shout, which put him to flight and awoke my companions. Frightened at the danger we had run, we returned as quickly as possible into the tent, which, at the risk of being stifled, we closed with a treble fastening.

"Our guide had left us to go in search of the *Khalifat*: I had to deliver him some letters from Abd-el-Kader; and he was to give me the last instructions of the Emir, and to have me conducted as far as the out-posts of the French. The next morning my guide returned without any precise information. He knew only that *Ben-Salem* followed the movements of our army, harassing its rear, as the Arabs do in all our expeditions; but he did not know where the war was going on. We set out, however, taking the direction of *Medeah*. We followed the rout which our troops had taken, which was easily distinguished by the traces of war. We recognised their several encampments: near the *Schelif* we observed, together with the extinguished fires of a *bivouac*, a great quantity of tortoise-shells. You must not be surprised that our army made use of such provision: the tortoise is as common in the rivers of this country as the frogs in the marshes of France.

"We had now re-entered the defiles of Mount Atlas, inquiring of all we met where was the *Khalifat*. We found him at last, towards evening, encamped with his *Regulars*, in the lovely valley of *Manzoura*; he was seated under gigantic poplars, and appeared to us full of care. He insisted, as Abd-el-Kader did, on the libera-

tion of the prisoners who still remained in our power. I gave him the same answers that I gave to the sultan. To my request, to return as soon as possible within the French lines, by passing through the famous Teniah-Mouzaia (defile of Mouzaia), he replied, that I might depart the next day, and that I could have for my guide, as far as *Blidah*, the Arab who accompanied me to Abd-el-Kader. The next day we pursued our way over the rocks and precipices of these wild mountains. Already we were drawing near to *Medeah*, when terrific shouts resounded over our heads; they proceeded from a Bedouin, a mounted sentry on the heights, who cried out, '*Roumi, Roumi Djaou,*' (the Christians, the Christians approach). My guide took fright and fled, climbing the opposite hill, and I followed him without saying a word; for where could I go without him? But, behold, by a providential circumstance, we had fallen in with one of our out-posts. There was no escape: the Moorish gendarmes (natives in the service of France), who were placed as scouts, had perceived us, and made signals to the army.

"My guide was stupified and dismayed. We stopped to deliberate on what was to be done. I said, at first, that we should separate a little, for fear that they might fire upon us with grape-shot; I then advised that we should surrender, as the only means of escaping the danger. My Bedouin guide, who feared being shot by our soldiers, refused to adopt my advice. I endeavoured in vain to encourage him, repeating to him that I answered for his life; I was unable to persuade him. The moment was urgent; I could distinguish some of our officers with their telescopes pointed towards us. I then tied my white handkerchief to the end of a stick and waved it in the air, running, at the same time, with all my might towards the French. My signals were soon understood and replied to: I was directed to advance without fear....In a moment after I was beside the first sentinel. General Baraguid d'Hilliers, to whom my arrival had been already notified, advanced with his staff: I was an object of curiosity to all. A Priest in the midst of Mount Atlas, coming from the enemy's camp, was to them a mystery; they had no knowledge of my journey. 'But whence do you come?' said the general to me. 'From Abd-el-Kader.' 'And all alone?' 'All alone, general.' He repeated again, 'All alone!' 'Yes, alone with an interpreter.' The surprise of all the officers was extreme; and the soldiers, anxious to

hear me, crowded in a circle around me. When I had answered the thousand questions which had been put to me, on the persons I had visited, on my sort of life among the Arabs, and on the dangers I had run, I begged of the general to send in search of my poor guide, who was dying with fear in the place where I had left him. As for my interpreter, he was surrounded by inquirers and friends, and he indemnified himself by an ample breakfast for the privations of his journey.

"I could scarcely be recognised: my long beard, my face and hands burnt with the sun, my soutane torn from top to bottom, gave me the appearance of a savage, of a genuine Bedouin. After a rather short halt, I said to the general that I was his prisoner, but that, if he would set me at liberty, I would pass again to the enemy; that, with my guide, I could arrive more safely at *Blidah* than if I was escorted by the French. He had no difficulty in believing me, and he let me depart.

"In a quarter of an hour after I fell into an ambuscade of the Arabs, who received me with joy and conducted me to a fountain, where I quenched my thirst and took a moment's rest. I visited, not far from thence, a cross engraved upon a rock, over a grotto, which the army had discovered when it first passed by this place. The grotto, probably, served in former times as a retreat for some pious hermit, when Christianity flourished in those countries, which have since become a wretched wilderness. At a little distance from this place there are copper mines, which are no longer worked.

"We next climbed the *Teniah-Mouzaia*, so famous for the achievements of our troops. Having arrived at its summit, I cut off a small olive branch as a remembrance of my peaceful passage over a mountain to which our soldiers but lately had opened the way, by dyeing it with their blood. I also detached a little bark from an oak tree, under which a young French officer had expired, soon after his debut in the African wars. I prayed for him and for all our brave soldiers who are buried in this battle-field. I should have wished to have planted a cross over their lonely graves, but I was afraid it should be profaned by the Arabs, who, notwithstanding our victories, continue masters of this rock.

"From this height the view is magnificent: at your feet is spread out the vast plain of Mitidja, intersected by several rivers, such as the *Oued-el-Kebir*, the *Oued-Ger*, and the *Chiffu*; farther still is the *Sahel*, with its rising grounds, that border the

sea from Algiers to Mount *Chenouan* ; opposite, on the side of the *Sahel*, you distinguish *Colleah* by its black minarets ; in the midst of the desert plain *Bouffarik* resembles a beauteous Oasis ; on the right arises *Blidah*, with its woods of orange-trees, its forts, its *blockaus*, and the foss of its immense enclosure ; and at the extreme horizon, to the north-east, is scarcely discernible the fort of the emperor, and some country houses adjacent to Algiers ; at last the sight is lost in the waters of the Mediterranean Sea.

"We had descended into the plain, and were approaching *Blidah* ; we were only a quarter of a league distant from it. Already my interpreter had gone in advance of us, to inform General Bedeau, who commanded the place, of our arrival. Alone with my guide, I was advancing, filled with joy at coming to the termination of my journey. All of a sudden six Arab robbers, armed to the teeth, rushed from a deep ravine which bordered our way ; they drew up in battle array before us, and made ready to fire. My guide remained motionless with surprise and fear ; as for me, seeing myself doomed to perish in the sight of a French camp, and at the moment that I was concluding my hitherto successful expedition, I recommended myself again to Mary, the *Help of Christians*, and, advancing boldly towards the chief of the band, I cried out, 'May God preserve you from a wicked action : may He rather bless thee !' At these words, they all stared at me with astonishment, put aside their arms, and retired. In a few moments after I was in the church of *Blidah*, returning thanks to God for the happy success of my singular mission. The following week I embraced, at Algiers, Captain Morissot, who had just arrived at the head of his companions in captivity.

"Your ever devoted, &c.,

"SUCHET, *Vicar-General*."

MISSIONS OF INDIA.

VICARIATE-APOSTOLIC OF PONDICHERRY.

Extract of a Letter from FATHER LOUIS SAINT-CYR, Jesuit Missionary, to a Father of the same Society.

Trichinopoly, 1841.

“Reverend Father,

“That truly paternal Providence, which watched over us during the course of our passage, has seemed even more attentive to guide our first steps in India, as you will see in the selection which it made of the companion of our journeys. This companion acted, at the same time, as our provider and interpreter; in the morning he was the first to rise; he arranged every thing for setting out, urged or retarded the travelling of the caravan, according to circumstances and to the localities, and preceded us, in order to have every thing in readiness at the stations where we were to pass the night. Now this charitable guide was Dr. Bonnard himself, the Vicar-Apostolic of Pondicherry, who, in some manner forgetting his dignity and his age, thought he could never do enough for four poor religious, who, under his guidance, were going to labour for the salvation of souls. At other times I have seen him preach as an ordinary Missionary, hear the confessions of the humblest of the Parias, and make himself all to all, to gain every one to Jesus Christ. What a lesson has he not given us! What an odour of virtue he has left amongst us!

“Accordingly, as we advanced into the heart of India, we perceived that we were more and more in the bosom of the empire of darkness. But the sight of those monstrous divinities, of those thousands of pagodas and armies of Brahmins, far from discouraging us, filled us with a holy ardour, with a strong desire to combat with the cross all the powers of hell. Among other incidents in our travelling, I remember that one evening, near Bengala, where we had stopped to pass the night, as I was occupied in making a short meditation, the sound of some unknown musical instrument struck my ear. Urged by a feeling of curiosity, I directed my steps towards the place whence issued this, to me, strange music: I soon discovered, in the midst of thick trees, an

immense pagoda. The door, which was of a magnificent architecture, but unlike any thing in Europe, led to an interior court, in which, around a deep pond, there was an enclosure of porticos and colonnades. On one side, under a Turkish pavilion, there was a black altar, often moistened with sacrilegious libations. At the end of the court, whither I had the boldness to advance, I perceived a place under ground, black and smoking, in which, in the midst of a frightful darkness, some gloomy lamps were burning. A fetid odour exhaled from this cavern of death, and in it was performed, before a monstrous idol, that barbarous music which had drawn my attention. It was, I believe, the hour of sacrifice. A Brahmin came to me, and invited me, with signs, to advance further; but what I saw and what I heard were far from inspiring me with confidence—an involuntary fear made me retrace my steps. I retired silent and thoughtful, praying for the poor blind creatures who come to this place of horror to adore the demon.

“Having arrived at Trichinopoly, we assisted at the solemn benediction of the church which Father Garnier has built for this congregation. This church has been raised, like so many others, with the funds granted to the Mission by the Society for the Propagation of the Faith. You expect, no doubt, some details on the ceremony of the consecration. Well, on St. Peter’s day, the toll of a tolerably-sized bell announced, early in the morning, the feast which we were going to celebrate: an immense concourse had gathered from all parts of India; ten foreign or native Priests had assembled about the Vicar-Apostolic. When the church was thrown open to the public, near four thousand persons found room in it, whilst a much greater number were obliged to remain under tents erected at the porch of the temple. Idolaters and heretics showed the greatest anxiety to be present at a sight so novel to them and so consoling to us. The next day a solemn Mass was celebrated for all the living members of the Society for the Propagation of the Faith; and, on the first of July, we had a funeral service for all the deceased members of the Association. Is it not just that it should be so, in a mission supported by the aid of this admirable Association, in the sanctuary which its alms had just raised as an asylum and fortress for the Catholic faith? The moral impression produced by this ceremony has been such as we asked of God it might be; and never, never shall our Christians cease to remember it. Those who came from a distance to witness it went away, car-

rying into their own country the admiration with which they were filled. From Krichua to Cape Comorin, they speak with enthusiasm of the church of Trichinopoly. This congregation, which was lately threatened with falling into schism, and drawing after it all the people between Dindigul and Tanjaour, is now full of life and Catholicity, and will be henceforth their model and support. Let us then thank the Lord, that he has been pleased to permit that we should raise to him, in this idolatrous country, in the midst of the thousand pagodas which surround us, a temple so fine as to excite the admiration of the Indians, and in which we can celebrate those feasts whose grandeur renders still more venerable the mysteries of the true religion.

“I am, &c.,

“LOUIS SAINT-CYR, S.J.”

Extract from a Letter of FATHER ANTHONY SALES, Jesuit-Missionary, to one of his Order in France.

Viram-Patanam, 18th January, 1841.

“My Dear Brother,

“..... Of all the conversions which take place before us not one has been the result of religious discussions, and never has a Missionary had less right than we have to boast of the good he has done amongst the idolaters. If we have, for example, to prove the unity of God, we have no need to recur to the reasoning of St. Thomas. *How many masters, we say, are there in a house? One only. And you will have it that there are several Gods in the world!* Such are the arguments which we require.

“Although among the Indians there are some who are not destitute of ingenuity, soundness of reason, and strength of mind, it may, however, be said, that these qualities do not form part of the general character of the nation. The Indians are a people, notwithstanding their boasted antiquity, who have not outgrown the infancy of civilization. They are simple, docile to excess, little susceptible of delicate impressions; but, on the other hand, whatever is capable of exciting the senses, of producing strong, sudden emotions, is quite to their taste. One of our fathers said, in one of his letters, that the peasants of Europe are contemplative in comparison with the Indians. The expression, and the term of com-

parison, appear to me very just; for, in Europe, a peasant, however uneducated he may be, does not think it necessary to cry out a great deal in order that his prayer may be agreeable to God. If he knows how to read, he peruses his book silently; if not, he recites, without noise, his rosary or some other prayer: he knows that God hears him. Our Indians, at least in practice, seem to be far from believing this. When they pray, they do so in a loud voice, and, as it were, singing. Sometimes each one sings his own prayers; more frequently they all sing together. When they come to particular words, which no doubt appear to them affecting, they set in motion, at once, all the big and little bells. If, by accident, the persons whose duty it is to ring them are forgetful or distracted, they cry out from all sides, *The bell, the bell, ring the bell!* It is all over with prayer if the bell does not ring. Thus, in a church manual for the use of the Indians, there might in several places be written, in the form of a rubric, *Here the instruments play and the bells ring.* Besides the drums and cymbals, they have usually in the church a great number of bells, weighing from one to four pounds each. They, moreover, when their means allow it, place an immense bell, not as in Europe, outside the church, where the sound would be lost without exciting their ears, but in the temple itself. And all these must be put in motion, at the same moment, during prayer. On the ordinary days the music is less complicated: an Indian gives the signal for Mass with a piece of metal, that nearly resembles in form a plate. This plate is pierced with a small hole, through which a cord is passed, which serves to suspend it from one hand, whilst it is struck with the other by a mallet. If one did not see this instrument, one would suppose that it was a bell of four hundred pounds weight.

"In other countries we do not like to see mothers carry their infants into the church, because these innocent little creatures would disturb the divine office by their cries. See how different are the ideas in Madura. Here a woman would not presume to go to Mass without being surrounded or loaded with her young family; if she has none, she will borrow a child from her more fortunate neighbour. I leave you to imagine what sort of music the children alone make; and add to their cries the sound of the bells and instruments of which I have already spoken, and you will have an idea of what we have to listen to on Sundays and holidays. An European ear, however little refined, cannot enjoy it; but to the

Indians it is the perfection of taste. 'The prayer,' say they, 'which is accompanied by tumult cannot fail to be agreeable to the Lord,' whom they suppose, like themselves, a great lover of noise. At bottom might it not be easy to distinguish a fine feeling and a very affecting opinion concealed under this rude devotion? They may perhaps think that those innocent voices, which are strangers to all the corruptions of the earth, dispose the heart of God to hear more favourably the supplications of their sinful parents.

"Persons are sometimes astonished that a handful of Europeans can hold in subjection millions of people. The solution of this problem is easily found in what I have stated. A flock of sheep will sooner revolt against the shepherd than the Indians against their masters. They are so accustomed to bear, from almost immemorial time, the yoke of other nations, that it appears to them quite natural. It does not seem to them strange that men, born at four or five thousand leagues' distance from their country, should come to demand of them obedience and tribute.

"I ought also to mention another feature in the character of this people, namely their tendency to superstition. I should have only, in order to justify this reproach, to place before you the hideous picture of the objects of their worship; but I do not think it necessary to enter into this detail. Let it suffice to say, that you can have read nothing more ridiculous and absurd in the mythology of the ancients than what is found in the practices and fables invented by the Brahmins, to satisfy the blind instinct which draws the Indians towards the grossest idolatry. They are not content with the multitude of pagodas scattered every where around them; a great number of them raise also, opposite their houses, mounds of earth, in the form of a cone, from three to six feet high: into this heap they endeavour, by certain ceremonies, to make the demon enter, and there they offer him their religious homage. Sometimes they decorate this dried mud with garlands of flowers, or pour upon it oil, by way of libation. Wo to any person if, by accident, he injures this ridiculous altar! He will be brought before the tribunals, and the judges will not fail to condemn him as guilty of having sacrilegiously violated an object of Indian worship.

"The pagodas and sacred mounds, which I have mentioned, although endlessly multiplied, are still not sufficient for the superstition of the people. They must have always before their eyes and about their persons some object of worship, some token of their

senseless devotion. And what is this venerated talisman, without which a Pagan would not dare to leave his house? I would wager a trifle that you would never guess it. It is—forgive me the expression—cow-dung. Yes; every day the first thing which an idolater does, on his waking in the morning, is to rub with it his face, breast, and arms. Thus perfumed, he turns towards the east and adores the sun. He then struts about, marked on his forehead with this revered impression, and appears as proud of this singular adorning as a beau would be of displaying his brilliant attire. Such is the state of the immense majority of the Indian people. I cannot bring myself to repeat other details still more humiliating to our poor humanity.

“The pagans have also lucky and unlucky days. Hence one cannot, without running the risk of great danger, or at least of mis-carrying in one’s underkings, go towards the north on Mondays or Saturdays, to the west on Tuesdays or Wednesdays, to the south on Thursdays, or to the east on Fridays and Sundays. They are accustomed, and for them it is necessary, to rub themselves once a week at least with oil; but they must take care not to do so indifferently on any day: the imprudent person who should oil himself on a Tuesday or Friday would expose himself to a fever or some other great malady; by doing so on Thursday or Sunday he would run the risk of losing his mind and beauty.

“I am, with the sincerest attachment,

“Yours, &c.,

“ANTHONY SALES, S. J.

Extract of a Letter from FATHER CHARBONNAUX, Missionary-Apostolic in India, to a Parish Priest of the Diocess of Rennes.

12th January, 1841.

“Rev. SIR,

“You are aware that the Indian peninsula, which was formerly divided into a great number of kingdoms, is now subjected to what is called the *East India Company*. The descendants of the ancient native princes are now only honourable servants or pensioners of the English, possessing no other privilege than that of receiving the empty incense of the Brahmins, who deify and place them

amongst the sovereigns of the celestial empire: they who knew not how to govern their states upon earth. I have seen in a city, which was formerly considerable, one of those slaves to whom Great Britain has left the title of king. When I visited him he was gravely occupied with throwing, like an infant, into the air, little paper stars. Ten pounds, which he receives monthly, enables him to maintain his court. He has, nevertheless, the puerile consolation of styling himself *Emperor of Mogul*, and of calling the governor-general of India his *first servant*, without whose permission he cannot even quit his citadel. Now a common serjeant, aye, the cook of an English official, makes the haughtiest Indian tremble, and subdues the insolence of those numerous Moors, who had themselves triumphed over so many sovereigns of India. With the aid of some European regiments, and some legions, chiefly composed of Mussulmans, the *Company* is enabled to keep in peace and subjection this vast population, which is so divided by language, usages, and castes. A single foreign magistrate governs districts equal to our ancient dukedoms of France.

"Immediately after my arrival I was sent into the interior of the country, to look after the scattered sheep of this mission. As I had to visit sixty-two villages, dispersed over an area of from thirty to forty leagues, I was employed for three years in discharging this ministry, celebrating at times the holy mysteries in a cabin or in a stable, for there is not a dozen of churches for all these congregations. Alas! that I should have reason to water with my tears the way which I passed, since I met only the dead and dying, and unburied corpses that obstructed the ways and infected the neighbourhood of the villages and cities. Famine, the cholera, and all the calamities that follow in their train, had ravaged, dispersed, and reduced, by more than one-half, my unhappy flock. After a three years' sojourn in this afflicted country, where I baptized some hundreds of pagan children, expiring upon the corpses of their mothers, I was recalled to take the place of one of my young colleagues, who was cut down in the flower of his age, after eighteen months' labour.

"I was thereupon sent to the west, to a hundred and thirty leagues' distance from Pondicherry, into the kingdom of Mysore. But I did not go direct to my destination: I was obliged to make a round of more than thirty leagues through forests and over frightful mountains, in order to carry the succours of religion

to some congregations of poor Christians, who live in these woods in the midst of idolatry. A circuit of four months' duration brought me to Seringapatam, where I began my labours; but what a task! A new people, and consequently a new language to be learned. God aided me in my weakness, and this third language has come, together with English, to locate itself in the obscure retreats of my memory. Such is the field where, in union with a colleague, in whom God gave me the kindest friend, I have laboured since 1837. Both of us bore with joy the burden of the day, during which we scattered the seed of faith in these vast deserts; but God deprived me, two years after, of this consolation: other necessities called this companion to other labours, and I, feeble and alone, remained charged with all the care of the mission; how great that is I will now give you an idea. You are a Parish Priest, and so am I; but my parish contains twenty-two churches, scattered over a surface of seventy-three leagues in length, by twelve in breadth, separated from each other by distances that take two or three days time to travel over them. The Mysore is one of the most extensive and richest kingdoms of the peninsula. Protected on the east by a long chain of mountains, it is also crossed in the interior by another chain, covered with forests, which are the retreat of tigers. To the west are the *Gauts*, lofty mountains, which divide India from north to south, and serve as a shelter for elephants. In the neighbourhood of three or four of my churches, they are met in troops of from twenty to forty; they come at night to devour the harvest of the farmer, who mounts into the trees, and with the help of the sling, or lighted whisks of straw, drives away the royal robber—the elephant is here called king, or god. On the south there is also a barrier of mountains; so that this kingdom is only open at the north to the incursions of the enemy. It is then through the midst of these woods, in defiles and across numerous rivers, among the retreats of the tiger and elephant, that I am obliged to visit my poor flock, to break them the bread of the word and to feed their souls after a spiritual hunger of a year, and sometimes of eighteen months' duration; for, notwithstanding my uninterrupted travelling, it happens that I cannot return to the same place in the course of the year. Immediately on my arrival in a village, I am obliged to examine and decide the lawsuits, to catechise the rich and poor, to baptize the children and adults, to bless the marriages, to hear confessions, and to give the holy communion to the poor

neophytes, who comply with the paschal precept at Christmas or All Saints. I have also to build and repair churches; for we are likewise master-masons: in fine, to set out again with all speed, and hasten to another village, leaving to themselves these unhappy Christians. Such is my life; always beginning anew, without ever finding repose.

"Your friend, &c.

"CHARBONNAUX,

"*Missionary-Apostolic.*"

MISSIONS OF THE LEVANT.

Letter from Dr. ISAIAH DI GIACCOBBE, Patriarch of the Catholic Chaldeans, to the Members of the Association.

Bagdad, 12th January, 1841.

"Gentlemen,

"In order to represent to you the deplorable condition of the Church of Chaldea, I must state in a few words the principal causes which have produced these sad results.

"Some years since, the plague and famine made frightful ravages in this country, where it destroyed a great number of Catholic families, depopulated the monasteries, decimated the thin ranks of the Clergy, and deprived the unhappy flock of the consolation of its first pastor, Dr. Copperie, of blessed and venerable memory. But this affliction was only the commencement of our disasters; the tyranny of one man was to complete our ruin, which two such terrible scourges had begun. Muhammed, the governor of Ravandos, took advantage of the dismay and exhaustion into which so many calamities had thrown the provinces adjoining his states, for the purpose of increasing his treasures and extending his dominions. All his conquests were signalized by massacres, and, as fanaticism instigated his cruelty, the victims of his fury were always the monks and the Christians: his delight was complete when he could burn, together with the church, the Priest who be-

longed to it. The ruins which pleased him the most were those which formed the tomb of the poor monks, who were buried under the rubbish of the monastery. Wherever there was gold to lay hold of, or Christian blood to be spilt, he was sure to fly there with his ferocious soldiers; and he rarely quitted a village which had offered him resistance without leaving it in flames; slavery awaited those whom death had spared. I shall relate but one instance of this frightful history. At the taking of Azah, a considerable town of Mesopotamia, the children only of both sexes were excepted from the general massacre. Perhaps it had been better for these poor orphans that they had perished with their mothers. As they were unable to walk to the places where they were to be made slaves, they were tied together, piled up in large baskets, and placed on a number of camels; nearly all of them died on the way, and such as survived were either sold in the markets of Persia, or shut up in the castle of Ravandos.

“The tyranny of Muhammed was not less fatal to his own family than to the vanquished, as the following facts will show:—He caused his eldest son to be strangled; the second died in a dungeon; the third, still in prison, was threatened with the fate of his brothers, when his mother went to make intercession for the last of her children. ‘If you wish,’ said the tyrant, ‘to have his corpse, I will grant it you this instant; but if you continue to ask me for his life, I will give to you both the same tomb.’ And, indeed, he had the mother and son put to death in the same prison. There then remained for him an only daughter, still in the cradle; the poor infant had the misfortune to disturb the sleep of the tyrant by its cries: he arose in fury, took the cradle and his little daughter, and flung both out of the window into the river that flowed by the walls of his palace. From thenceforward, if Muhammed was troubled by any cry, during the silence of night, it was only by the cry of remorse.

“The body of this monster was not less deformed than his soul; little, emaciated, hump-backed, blind of an eye, lame of a leg, wanting an arm, he seemed to unite in his person all the characters of a representation of ugliness. The only service which his country has received from his barbarity is, that he has freed it from the bands of robbers and murderers that infested it. Whoever laid hands on the property of another had his arm cut off; one ran the risk of losing one’s eye, if only suspected of having cast a coveting eye on

the goods of a neighbour. This Muhammed was soon without a rival, and was himself the great public robber of his states.

"The excess of his villanies brought about their termination. The sublime court commanded the Pashas of Diarbekir and Bagdad to attack him with their united forces; the tyrant was besieged in his strongest fortress, he was vanquished, taken prisoner, and sent captive to Constantinople.

"His fall was the signal of deliverance for a great number of Christian slaves; for others it was only the exchanging of masters. While the latter, having become for a moment free, were joyfully returning in crowds to console their mourning families, they were cruelly seized upon on the road as their prey by the soldiers of the Pasha of Bagdad, the very persons who had delivered them. Under these new masters, they were obliged to return on the way to captivity. Having arrived at Bagdad, they were divided among the chiefs, and given in payment to the soldiers, or sold as mere cattle. Their faith was as little respected as their freedom: those whom flattery, or threats, failed to render unfaithful to God, were subjected to the harshest treatment, and even to torture. No wonder, then, if apostasies took place; yet there is still a great number of captives who, in the midst of continual trials, render a glorious testimony to Jesus Christ.

"Among those unhappy beings who were reduced again to slavery, there was a young woman, of the name of Mary, who had been taken from her husband on the destruction of Azah. She had been carried to the palace of the Pasha, and there passed four years in weeping, without yielding to the wishes of her master by becoming Mahommedan. Being born in the bosom of heresy, she possessed not, in all its purity, the treasure of faith; but God, who had, in her regard, views of merciful tenderness, inspired her with that courage which error never bestows. From the time that she had again fallen into slavery, her husband had fruitlessly devoted to liberate her both his fortune and life: the Pasha continued deaf to his prayers, and refused every ransom. At length, wearied with the inutility of his efforts, and as it were in despair of success, the afflicted husband came to our church to throw himself at the feet of the *Mother of Sorrows*, and reminded her that she for whom he implored her bore the name of Mary; and he promised, accompanying his vow with tears, that he would embrace the Catholic faith on the day that his wife should be set free.

“Whilst he was still prostrate before the image of Mary, the sweet *Comfortress of the afflicted* inspired M. Vidal, the French Consul, with the thought of interfering with the Pasha, in behalf of the captive. On this occasion there were no longer any difficulties to overcome: the gates of the seraglio opened, as if by enchantment, before the Christian slave, who left it to fly to the altar of her deliverer, there to make, together with her joyful spouse, a solemn profession of our faith. This day was, for our faithful of Bagdad, a day of rejoicing: they all proclaimed the power of the Mother of God, and blessed, with one accord, the worthy consul who had made so excellent a use of his influence and authority.

“To this single fact, I may say, is limited all the consolation that I have to communicate in regard to our mission. Authentic records, which I have been enabled to consult, show that the Catholic population in Chaldea is decreasing at an awful rate: so many scourges have thinned it, that a seventh of it scarcely remains. And this miserable wreck, of what is it composed? Of poor and oppressed persons, who are without importance, without support, without hope. . . . Their churches,—I speak of those which are not as yet quite in ruins — have neither vestments nor sacred vessels; they are absolutely destitute of every thing. Their Priests, for the most part, have not even a breviary; when they wish to recite the office, they go to the church to seek an old one which is in pieces, and which each uses in turn. There is, in all the country, neither seminary, college, nor books printed in the Chaldaic character; the youth, although gifted with the best dispositions, grow up in ignorance; considerable congregations do not receive, even once in the year, the visit of a Priest. In this distress, which no expression can convey, towards whom does our Church turn a look of hope? Towards you who are Members of the holy Association. It counts upon your prayers to obtain apostles, who will light up again the torch of its faith; it expects from your alms the restoration of its temples, in which it will bless God for your charity.

Vouchsafe to accept, from this moment, the expression of its gratitude for benefits continually increasing, but which will scarcely equal its exceeding necessities.

“ISAIAH DI GIACCOBBE.”

Extract of a Letter from DR. MAZLUM, Catholic Greek Patriarch of Antioch, &c., to the Members of the Central Council of Lyons.

"Gentlemen,

"In the first ages, the Greek Church, then subjected to the primacy of Rome, comprehended, in a common unity of faith, discipline, and liturgy, all the Christian people of the East. As in Europe, the national tongues were different; but for all the Christians the ecclesiastical language was the same, that which had been consecrated by the greater part of the inspired writers of the New Law; uniform rites were alone in use—rites which had been handed down by apostolical tradition. At that time, the entire East had but one voice to praise and bless God; it was at the time when the innumerable family of Noah had not as yet raised the tower of confusion.

"Error soon came to divide what truth had kept so admirably united. The Chaldeans having become followers of Nestorius, and the Syrians, Armenians and Copts, being led astray by the doctrines of Eutyches, they all rejected, either through hatred or contempt, together with the belief of the Greek Church, the language which had been used to express it. For communions which extend not beyond a province or a state, it is very well to have a national language: heresy, the fruit of individual pride, has always of its nature tended to insulate man, and to reduce every thing by subdivision. The majesty of an universal character suits only those who are the organs and representatives of an infinite God. It soon became necessary to cut off the ancient rites, which clearly condemned the new symbols, and to add to public worship ceremonies which were as unknown to our fathers as the other new doctrines were foreign to their faith.

"The Greek Church, which has produced so many innovators, still remained in unity; it broke not with Rome until the tenth century, when it completed its schism, while it preserved, with scrupulous fidelity, its ancient liturgy.

"The Catholic Church, though obliged to refuse her communion to persons obstinately persevering in fatal errors, did not, however, cease to love them; the public calamities which poured down upon them seemed to render them more dear to her: she watched from afar to pick up and save some remnants, at least, of this immense wreck.

"By her tender solicitude, some heretics acknowledged their mother, and submitted to her instruction. But to renounce their national tongue, their peculiar rites, to return again to the Greek liturgy, which they had formerly rejected with contempt, or to conform to the Latin worship, which to them was entirely new, would have been a sacrifice which they would not have willingly made. In order to smooth the way for the return of those erring children, Rome permitted them to preserve such of their usages as were not contrary to her faith, and, in the plenitude of her authority, she gave to the different Churches superiors belonging to their nation, who govern them with the titles and powers of Patriarchs.

"From hence arise the six divisions, into which are classed the Catholics of the East:—Greeks, Armenians, Chaldeans, Syrians, Copts, and Maronites. Each of these nations has its particular rite, its ecclesiastical language, its discipline, and its privileges; but all hold communion in the unity of doctrine, the bonds of charity, and in a common submission to the *principal See*. May these simple observations be in your eyes a token of my gratitude and of that of my flock.

✠ MAZLUM, *Patriarch of Antioch.*"

Extract of a Letter from DR. VILARDELL, Delegate-Apostolic of Mount Libanus, to the Members of the Association for the Propagation of the Faith.

Antoura, 1841.

"Gentlemen,

"The Mission which his Holiness had confided to me, by appointing me his Visitor-Apostolic in Chaldea, is at length fulfilled. I set out from Aleppo on the 5th of January, with the caravan of Bagdad, and on the 3d of September, after eight months of travelling and dangers, I again saw Mount Libanus. As the navigator returned to port, when fixing his eyes on the ocean, delights to remember the tempests and perils of his voyage, so do I turn back my eyes to the countries I have traversed, to those deserts which are, as it were, the sea of the continent. What a painful feeling one experiences at the sight of the deplorable state of these regions, formerly so flourishing! Yet the rivers Tigris and Euphrates still

continue to water their solitudes, and would again bring them riches and fertility, if some powerful arm would restrain the vagabond Arab, who, with impunity, infests them with his robberies. One cannot walk in this fallen country without being surrounded by imposing recollections: there shone the ancient throne of the great empire of the Assyrians; here arose, in the midst of opulent cities, Palmyra, built by Solomon, and restored by the Romans; this queen of the east, nearly buried under rubbish, still strikes with amazement the traveller who stops for a moment upon its ruins. Formerly secure and convenient roads facilitated the commercial intercourse of Phenicia and Armenia with Chaldea; a vast population covered these now desert plains, which, to bloom again, under the dew of heaven, would only require the labour of man. What has become of so many monuments and ancient generations? How has this garden of Asia been changed into monotonous sands? —A violent south-wind, a wind which blew from Mecca and Medina, has withered those flowers which civilization and faith united had produced. Since then the unsubdued Arab reigns alone in the midst of the ruins which he has made, and desolates by his villanies a once hospitable land.

“This nation of *robbers* (such is the Arab meaning of the word *Sarrazin*) are, they say, strict observers of their word: but, independently of rarely pledging it, the Arab oftentimes breaks it; and when he does keep his word, it is generally through the hope of a reward. To know the Arab thoroughly, it would be enough to consult the Bible, which has painted him so faithfully, that contemporary history only verifies the accuracy of the picture. At this day, as in the time of the Jewish people, the Arab is the continued scourge of his neighbours, and raises, between friendly nations, a barrier which the most intrepid pass not without fear.

“A day will, however, come when society will shake off this yoke and free itself from these shackles: this will occur when religion shall have resumed its rights over this infidel people. Formerly religion was announced to them. Were not the kings from Arabia the first who came to adore, in his cradle, God made Man? This desert resounded with the first accents of the apostles on quitting the *cænaculum*; Saint Jude carried to it the torch of faith; but, alas, the nation soon closed its eyes on the heavenly light. Will it never open them again? Shall the sun of Christian civilization arise no more over these half savage hordes? Shall the law of Mahomet

always retain them in its bonds of death? As for me, I hope, through divine Providence, that the time of the salvation of the Arabs is not far off. When I consider how many evangelical labourers have lately directed their steps towards Polynesia, New Holland, Algeria, and Abyssinia, countries where the faith was unknown, or long forgotten, I have a confidence that the Lord will at last inspire some apostle with the zeal which is to convert the Sarrazins. They themselves will come in their turn to draw a better life from the bosom of Him who is the way of all who are wandering, as he is the Father of all that exists.

"On the 4th of May I set out from Bagdad for *Mossul*; some days after we passed over the *Great-Zab*, at a point where this river is exceedingly broad and flows with great impetuosity. There being no bridge, we had to cross it upon leather bags filled with air. It is easy to imagine the fear which such navigation inspires; and the terror is still more increased by the strange and mournful cries of the steersmen, imploring, by their doleful shouts, the assistance of some divinities.

"We visited successively *Kerkouk*, the seat of a Catholic Chaldean Archbishopric, which reckons five hundred faithful and three churches; and *Ancava*, a congregation of seven hundred Christians, having an oratory (chapel), as poor as the persons who assemble to worship in it. At a league and a half to the south of the latter town, we saw the ruins of *Arbela*, celebrated by the victory of Alexander the Great over Darius. Farther on, we separated from the caravan, for the purpose of carrying some spiritual consolation to a village composed of five hundred Catholics: besides two chapels in a state of the greatest destitution, we saw there a marble tomb, which, to judge by its inscription, should be the sepulchre of Saint Barba. In all these places the distress of our brethren is extreme; and I considered that I was fulfilling the wishes of your charity by granting them a good sum for their urgent wants. At length, after sixteen days of a perilous journey, over lakes and rivers, by ways which the Turks often water with the blood of the pilgrims, after having traversed the plain where, according to the most received opinion, Niniveh once stood, and of which not a vestige remains, we crossed the Tigris and entered Mossul. I shall say nothing on the situation and importance of this town: the modern geographers have already sufficiently described it in these respects. One fact will inform you of its importance in an eccle-

siastical point of view. The Catholics of Mossul possess five handsome churches, which would fully satisfy their piety, if they did not serve at the same time for the worship of the heretics. This community of temples is, for our brethren, a source of incessant annoyances, which the sectaries, who are richer, and consequently more powerful, than our Christians, raise up in a country where venality universally prevails. At the time of my arrival, the Archbishop had just sold his horse to pay one of these extortions.

"I had, at Mossul, several conferences with the Archbishops of *Diarbekir* and *Kerkouk*, and with the Bishops of *Amadia*, *Mardin*, and *Sared*; ecclesiastical affairs were treated of between us with the most religious concord. Each of these prelates presented me with the state of his diocese, which I think it my duty to transcribe here, as follows:—

<i>Diocesses.</i>	<i>Priests.</i>	<i>Churches.</i>	<i>Faithful.</i>
Bagdad and Mossul, united....	19	10	6,800
Diarbekir.....	5	3	600
Amadia	24	22	2,500
Djezireh	10	9	1,634
Sared	15	12	1,548
Kerkouk.....	15	9	1,705
Mardin.....	2	1	391
Total, (8 diocesses)....	90	66	15,178

"From the foregoing table it will be seen that the Chaldeans, spread over a great extent of country, are, however, few in number: they are a small family; but their excellent dispositions, and immoveable attachment to the Holy See, make us hope that the Lord will multiply them. You will have surely remarked that the number of the Catholic population is little proportioned to the number of diocesses and churches: this afflicting disproportion is nearly the same in the other Christian congregations of the East. The Maronites are more numerous. It must be said, however, that never having broken the bonds which attach them to the centre of Catholicity, they have been able to draw from this faithful union the principle of life which distinguishes them from their less faithful and less happy brethren. The other churches have come back to unity, one after the other, and at different intervals; the return of the greater part is not of a more remote date than two or three centuries; the abjuration of several did not occur until our own time. When shall it be granted us to

see the other strayed sheep return again into the fold of the good Shepherd ?

“ From Mossul I set out for the monastery of Saint Hormisdas, the religious of which edified me very much by the holy austerity of their lives : like so many *doves hidden in the hole of a stone*, they pass a great part of the day and of the night in singing the praises of the Lord ; the rest of their time they spend in their grottoes, occupied in study and prayer.* I quitted this place three days afterwards, and pursued my way towards the Tigris. I visited Djézireh, which rises in the midst of an island formed by this river : Azah, which was lately given up to fire and sword by the ferocious Pasha of Ravandos ; Mardin, which, notwithstanding all the sufferings they have to bear, contains a considerable Christian congregation ; Orfa, the ancient Edessa, so celebrated in the history of the Crusades, and which is considered as the country of Abraham ; and Antioch, which was the first See of St. Peter, and the metropolis.

* This convent, which is the only one in these countries, at present inhabited by Catholic religious, was founded in 630 by a Nestorian monk, named John Hermés, and continued in the possession of his sect until 1730. At this time the entire community, consisting of fifty members, died of the plague, which then ravaged the country. It was only a solitude full of doleful recollections, when, in 1809, one Gabriel Dambo, a native of Marden, who was killed in 1832, at the sacking of Alcoche, called some new cœnobites to the deserted cells. He soon saw himself at the head of sixty disciples, Catholics like himself, and living according to the rule of St. Anthony. The monastery is situated on the declivity of a barren hill. The cells, wretched grottoes, rudely hollowed out of the solid rock, are scattered here and there, without order and without taste. The church is built upon a small platform. To reach it at the hours of prayer, the monks are exposed to all the inclemency of the seasons ; and how many accidents have they not to fear, particularly in winter, during the darkness of the night, when, weakened with age, they pursue, by groping, the narrow, winding, slippery paths, which are covered with snow ! The summer has also for them its privations and its sufferings, as they have for drink only the rain water, which they collect carefully in great cisterns. It sometimes occurs that their entire provision of it becomes corrupted from the heat of the sun, and from the south wind. Indeed, a more wretched site could not have been chosen for a monastery. But it is, without doubt, to these circumstances that we owe its preservation. If it had been of more easy access—a more agreeable and convenient place of abode, our Christians would have long since ceased to possess it ; the Turks would not have been deficient in pretexts to expel the poor monks, and to convert its chapel into a mosque. Such has, at least, been the lot of the principal churches of the country ; There have remained in the hands of Christians only such as the Mussulmans did not consider worth being taken.

of the entire east. How profound are the judgments of God! Antioch, where the disciples of the Lord received for the first time the name of Christians, does not now contain a single Catholic within its walls! It is not so with Latakia (Laodicea) formerly its rival! I found there three hundred faithful and two churches, one for the Latins, and the other for the Maronites. At length I came to the centre of my Delegation, situated between Zuc and Antoura, two villages of Mount Libanus; eight months after I had set out from thence.

"Before terminating this letter, allow me to add a reflection which during my long journey was impressed at every step still deeper on my mind. Being charged by you with the distribution of a portion of your alms, I can bear witness to the good that they do,—it is incalculable. By your aid the Catholic Clergy provide for the public worship, build new sanctuaries, found seminaries and colleges, distribute good books and books of instruction and piety, and heal wounds which appeared incurable. If better days seem to be rising over our brethren of the East, it is your Society, after God, that they should bless for them.

"I have the honour to be,

"✠ JOHN, *Archbishop of Philippi,*

"*Delegate-Apostolic of Mount Libanus.*"

PASTORALS AND NEW INTELLIGENCE.

None of those benedictions, which consecrate a holy work, and are a sure pledge of its prosperity, will henceforth be wanting to this society. In accordance with the Holy Father, who, not long since, proclaimed it to be the ornament of the Church, and the consolation of his pontificate, their Lordships the Bishops vie with each other in their endeavours to recommend it to the zeal of their Clergy and the exertion of their flocks. The Vicars-Apostolic announce it in the very heart of infidelity, and the Missionaries, whose only treasury it is, attribute to it all the honour of their evangelical conquests. On all sides the rising Christian congregations invoke it as their hope; the martyrs, in a word, kneeling down at the place of execution, pray with gratitude for their brethren of Europe, whose charity has sent them the light of faith, and, in dying, acknowledge themselves indebted to them for the crowns which they are about to receive. In this concert of prayers and supplications, additional voices have latterly joined, and we have to add to the venerated names of so many prelates who have recommended this Association, those of the Archbishops of Bordeaux, Messina, and Vercelli, and of the Bishops of Digne, Saint Brieu, Lanciano, Policastro, Oria, and Ventimiglia.

We transcribe, with a joy which will be shared by our readers, the following extract from a letter of Dr. Borghi, Vicar-Apostolic of Thibet:—

“Allow me to apprise you of the marked progress of your Association amongst us; wherever we could make it known, it has been received with delight. Very few native Catholics, although the great majority of them is composed of poor people, refused to have themselves enrolled as members, and to contribute their mite. What a consolation for us, in the farthest part of Asia, to be thus united by prayers and alms-deeds with our brethren in Europe! In my last journey, on arriving at the Himalay Mountains, more

than a hundred miles distant from Agra, I found in a village about sixty or seventy Catholics, all poor Irish soldiers, and, at the first mention which I made to them of the Society for the Propagation of the Faith, I received from them eighty-five francs for this good work. On the occasion of the two festivals appointed by you, Masses for the members are celebrated with all the grandeur that our humble means enable us to display."

On the 9th June, 1842, the Vicar-Apostolic of Siam wrote as follows, to the members of the Central Council of Lyons:—

"You have desired, gentlemen, that there should every year be celebrated in each Mission a solemn office for your deceased members, and with joy and eagerness we have complied with so reasonable a request. Previously to our having been apprised of your wishes on this subject, the gratitude of our missionaries had caused them to anticipate them; they did not offer up less than a thousand Masses, every year, for this admirable and well-deserving association. And for whom should we offer up the divine Sacrifice, if not for those kind Christians of Europe, whose alms are our only resource, and whose prayers draw down on our labours those graces which cause the work of our preaching to produce fruit!"

Extract from a Letter from DR. RETORD, Bishop of Acanthus, and Vicar-Apostolic of Western Tong-King, to the Directors of the Seminary of the Foreign Missions.

27th May, 1841.

"You have been apprised of my return, and of my safe arrival at the place of my mission, accompanied by three new colleagues, of whom one was destined for Eastern Tong-King, another for Cochin-China, and the third for my Vicariate.* We landed on the night of the 16th January.

* The first named of these three Missionaries was a religious Dominican, a Spaniard, from Manilla; the second, Rev. John-Paul Galy, of the diocese of Toulouse, who left France in May, 1838, and came to Macao, at the end of the same year. He was destined for Cochin-China; but not having

"After having travelled for three days, barefooted, through water and mud, I arrived at last, in peace, at my archiepiscopal palace; I mean to say, my straw-thatched cabin. A few days afterwards, we were informed of the death of the tyrant Minh-Menh, who for the space of ten years had so cruelly oppressed the kingdom of Annam. It was on the 20th of last January that he ended his days. We were hoping that his death would have been the beginning of a happier and more peaceful era for our holy religion, but our hopes have been disappointed. As his eldest son, who succeeded him on the 10th of February, has always condemned the confessors, arrested at the end of the reign of his predecessor, we perceive that he is resolved to continue, without any change, the plan of persecution so atrociously worked out by the Nero of Asia.

"These acts, combined with the character for debauchery and cruelty which the new sovereign has acquired, left us no room to doubt of the measures that he would adopt; and the Mandarins, on their part, renewed their searches and harassing of the Christians. The too famous Trin-Quang-Khanh, that governor of the province of Nam-Dinh on whom Minh-Menh had imposed the obligation of taking the Reverend Father Hermozilla, now sent, with more alacrity than ever, his spies through the country, and succeeded in discovering the retreat of Fathers Galy and Berneux. These two dear colleagues were then in the village of Phuc-Nhac, where I had left them so near the sea, in order that they might the more easily embark for Xu-Nghe* on the first opportunity. Already the bark which was to take them there was ready; and on the night of Monday, or Tuesday, after Easter, they were to have gone down to the beach and set sail, when, on the very day of this great solemnity, at the moment when they had done celebrating Mass, they saw their dwelling-place surrounded by five-hundred

been able, on account of the violence of the persecution, to enter then upon this mission, he was sent upon that of Siam, where he remained for about a year. In 1840, the Vicar-Apostolic of Cochinchina, having written to the Procurator of the Missions, requiring two Priests, M. Galy offered himself at once, and returned to Macao, to wait for a vessel to embark in. He was still there when Dr. Retord arrived in that city, and that prelate agreed to take him along with him. The third, Rev. Simon-Francis Berneux, of the diocese of Mans, had arrived at Macao a little before: he was intended for the Mission of Western Tong-King.

* The name of a province of Tong-King, near Cochinchina.

soldiers, having at their head the grand mandarin of Nam-Dinh. To fly, on any side, it was out of their power: they had not even time to betake themselves to the hiding places under ground, which had been prepared for them beforehand. Along with them were arrested nineteen persons, and of the number were two nuns and a Christian woman, advanced in years. We had at Phuc-Nhac some students learning Latin; but these have taken to flight.

"On the night between Sunday and Monday, the missionaries were carried in a cage to the city of Vi-Hoang; the other prisoners being brought thither with the cangue on their necks. A young servant of the house of God, arrested also in the province of Nam-Dinh, has been cast into prison for the faith, which he confessed, and confesses still with courage. Every day new beleaguering and fresh arrests take place. But I must say that these disasters are not without consolations for the Church, for out of the number of neophytes who fell into the persecutor's power, there have been but two apostates; all the others, even those who ransomed themselves with money, having declared before the mandarins that they prized the faith above their lives. The prisoners who were brought to Vi-Hoang, with Fathers Galy and Berneux, had a great deal to suffer, more especially the two nuns. Their sentence has not been pronounced as yet; but no one can guess what may be the severity of it. As regards our two colleagues, the king has ordered them to be conducted to his capital, where they must be arrived by this time. What can be the object of the prince in thus having them brought to Phu-Xuan? We know nothing of it as yet. Father Galy having been informed that the mandarins, in their report to the king, made him pass for the Reverend Father Hermozilla, only answered, 'If I die in his place, I shall also take possession of heaven in his name.'

"The time of this new storm coincided exactly with the time I had appointed for the Rev. Father Hermozilla to come to me to receive his episcopal consecration. I wrote to him forthwith to defer his voyage, but, before my letter had reached the place of his residence, he had already embarked, so that he happened to be in the very scene of the persecution when he was told that it had burst forth. Judge of his fears, and of those of the persons who accompanied him; particularly if you recollect that at that moment the mandarins of Nam-Dinh were every day beleaguering two or three villages, in order to ascertain whether there was still any European

remaining in the province. After having surmounted a thousand obstacles, and escaped a thousand dangers, he arrived, on the 23rd of April, at the house of Father Jeantet, who had just afforded an asylum to M. Charrier and me. Assisted by those fervent colleagues, I consecrated Dr. Hermozilla. This ceremony was performed on the 25th of April, in a cabin thatched with straw, in a village situated at the edge of a thick forest, in order that, in case of imminent danger, we might take refuge in it. You may well suppose that the ornamental part of this ceremony was not of a very costly kind. Almost immediately afterwards his Grace set out again, in order to confer the episcopal character on his coadjutor; for in these regions we must hasten to mark with the holy chrism other foreheads, when our own head is, perhaps, about to fall immediately under the axe of the executioner.

“PETER ANDREW, *Bishop of Acanthus.*”

Father de Maistre, Missionary-Apostolic, wrote from Macao, to one of his friends, on the 24th May, 1841, as follows:—

“It is quite true that letters from Cochin-China, which came by Singapore, announced to us the death of the king and famous tyrant, Minh-Menh; but from the same letters we learn, that the son who is to succeed him is of a disposition even more cruel, barbarous, and savage than his father. May the will of God be done! Let us hope, however, that after the violent tempest, which has desolated and still desolates the land of Annam, a calm will come at last, and that the blood of all the martyrs with which it has been watered will obtain the pardon of its crimes, and appease the Divine wrath.

“In the month of April, Father de Chamaison embarked for Singapore, from which place he will endeavour to enter Cochin-China, in company with Fathers Miche and Duclos. Thus, out of four, I alone remain isolated here, at least, for some time. I shall wait, therefore, with patience and resignation, until a way opens to allow of my penetrating into my mission, and joining there those beloved colleagues of mine, who, so full of vigour, of youth, and of zeal, have led the way before me: *John ran faster than Peter*, and both arrived at the tomb of our Saviour. Perhaps my colleagues will have won the palm of martyrdom, before I shall have taken the

first steps towards obtaining it. I will, at least, cherish in my mind the ardent desire, which grows stronger every day, of consecrating myself, without reserve, to the service of the missions, which become dearer to me the more they are the object of persecution."

The Rev. M. Miche, Missionary-Apostolic, whose name is quoted in the preceding letter, apprised us, in 1840, of the serious events of which Camboge was then the theatre; and, according as he foresaw, with sorrow, our Christians are in danger of being the victims of it. The recent details, which we present our readers with, are derived from the same source, and are a continuation of what has been already published in the *Annals*, on the destruction of Battambang, (vol. iv. p. 280).

"According to the letters which I have received from Bang-Kok, Tong-King is in open revolt: civil war desolates Cochin-China, and Annamite-Camboge is in flames. What gave rise to the troubles which are inundating Camboge with blood was as follows: The king of Cochin-China, instigated by some infatuation, took it into his head to compel all in his states to wear the same dress. In consequence of this he published an edict, requiring the Cambogians to dress themselves like the rest of his subjects. On hearing this order the people were irritated to such a degree, that a general rising took place on all points of Annamite-Camboge. The Cambogians, who, in most places, formed the majority of the population, fell on the Cochin-Chinese, and massacred the mandarins, and those who attempted to resist them. In the fear of being victims of a counter-revolution, they have called to their aid the Siamese army, which keeps in observation on the frontiers, for this year past, watching continually for an opportunity of taking vengeance for the emigration which took place last year at Battambang. The Annamite soldiers have taken refuge in the fortresses, and, though few in number, defend themselves against the united forces of Siam and Camboge. The Siamese, however, are so sure of their victory, that their general has already written from Bang-Kok, to consult the king as to what steps he should take for bringing to the capital the numerous enemies whom he has surrounded, and who are about to fall into his power.

"In the midst of these commotions, what shall become of our

poor Christians, whom the rebellious prince drew after him last year? If they are re-taken by the Siamese, I greatly fear they will all be beheaded, although they are as innocent as I am of the revolution of Battambang. They left it under the influence of force, and to avoid their being massacred by the conqueror. But no matter for that; justice is not very exact in these regions. Some days before my departure from Battambang, I witnessed the trial of some of those emigrants, who had been re-captured. Without inquiring as to whether they had taken an active part in the revolt, a mandarin, carelessly sitting on a mat, proposed only this question to the prisoners, who were brought before him: 'Did you follow the prince?' 'Yes; but I did not take up arms: I yielded only to force.' And, thereupon, without any other form of trial, the mandarin said to his followers, 'Cut off his head;' and they beheaded him on the spot. This operation was repeated so often, that, in going to the fortress, I used to walk always in blood, being obliged to hold my handkerchief to my nose, on account of the stench which arose from the numerous corpses left on the place of execution, until the vultures and dogs had devoured them to the bones. When I recal to my mind these scenes of horror, I shudder in thinking that my unfortunate neophytes are now, perhaps, undergoing the same treatment.

"You must have, ere this, heard of the Rev. M. Taillandiers being arrested at Canton. He is now restored to liberty; the English Admiral, Elliot, having, in the course of his negotiations with the Chinese, demanded the release of our countryman."

The reader's mind will dwell with satisfaction on the account of an interview which some French Priests, when about to embark for distant missions, had with a young Cochinchinese. "At Pouillac we met the Cochinchinese, who came lately to France, having been sent by their king, Minh-Menh, to visit that kingdom. They were on their return home to their native country, delighted with the kind reception which they had met with in ours. We brought into our chamber the youngest of the four agents, and proposed to him different questions on the subject of his family, on his country, and on the persecution with which Christianity is harassed in those regions. He replied to every question with a rare presence of mind

and admirable candour. He told us that his father and mother were Christians ; that he had from his infancy been in the service of the great mandarin, and that he was looking forward to the time when his having attained the age of twenty-five years (he was then in his nineteenth year) would allow of his changing his situation, and embracing the religion of his parents. We showed him a crucifix, which he kissed respectfully, and wished to hold in his hands during the whole time of our conversation. He accepted with ineffable joy of some images which we presented him with for his father and mother."

In the Religious Miscellany, a periodical collection, which is published at Montreal, in Canada, we read as follows :—

"The Mission of Colombia is about to receive a reinforcement of auxiliaries, full of faith and zeal : the Rev. Messrs. Langlois and Bolduc, young priests of the diocese of Quebec, have just passed through this place on their way to that distant region. They are to embark at Boston, in order to repair to Valparaiso, and from thence to their destination, where probably they will spend their lives in the apostolic labour of the missions. This will be a powerful reinforcement for the Rev. Messrs. Blanchet and Demers, whose first preaching has had so much success, that they are unable to gather in the abundant harvest which the Lord grants to their labours."

DEPARTURE OF MISSIONARIES.

Six members of the Society of Mary embarked at London, in the month of November last, for New Zealand : they are, Father Forest, of the diocese of Lyons, Father Reigner, of the diocese of Nantes, Father Grange, of the diocese of Grenoble, M. Lampila, of the diocese of Alby, Brother Luke, of the diocese of Angers, and Brother Deodatus, of the diocese of Lyons.

In the month of January a priest and six nuns left France for the mission of Agra, *Hindoostan*.

Nineteen Missionaries have embarked on board an American ship destined for New-Orleans. Five of them are Priests, three others aspire to the Priesthood, and eleven are Lay Brothers. They are going to join the members of their society, who already amount to the number of sixty-three, in the United States and the Republic of Texas. After their arrival in America they will separate, in order to go and reinforce the different missions, which are very numerous from Ottawa and Ausalle on the upper course of the Illinois, near Lake Michigan, and as far as the gulf of Mexico.

These nineteen Missionaries belong to several nations : France, America, Ireland, Germany, Spain, and Italy, have each furnished their contingent to this generous company, who, at the risk of their lives, are going to labour for the regeneration of a vast continent.

While this number of the Annals was in the press, we received some new Pastorals, published in favour of the Association. We are indebted for them to their Eminences, the Cardinals, Archbishops of Milan, Bishop of Novara, and the Bishop of Arras, to the Bishops of Rodez and of Verdun, and to the Vicars Capitular of Tours. Happy the Association which obtains such solemn encouragement ! Blessed be the pastors to whom redounds the glory of having spread it amongst us, and the merit of the good that it produces in the heart of the most distant missions.

REPORT

OF THE

ASSOCIATION

FOR THE

PROPAGATION OF THE FAITH,

FOR THE YEAR 1841.

As our Association adds to the number of its years, by the Divine blessing, it adds to its progress: it is a river, which ever enlarges the farther it departs from its source; and thus, as the receipts of 1840 exceeded those of the preceding year, the receipts of the present year surpass those of the last. As heretofore, it is to solemn recommendations that, after God, we should be grateful for this increase. To the accents which we recently heard from the august voice of Peter, that voice whose sound is heard so far, the benevolence of the episcopacy has not ceased to respond, and the words of the pastors have not reached in vain the ears of their flocks. Not only have they produced new subscriptions in those dioceses already included within the circle of the Association, but they have procured the adhesion of provinces which had remained until lately strangers to our society; and hence it is, that at the moment that Spain, impoverished by her misfortunes, reluctantly withdrew its co-operation, Lombardy, moved by another Ambrose, has come to offer us its valuable co-operation. Where the zeal of the Bishops has not been able to make conquests, it has at least kept up the generosity of the members. At the present moment, as hitherto, offerings are transmitted to us from all parts of the world. Our new Christian congregations continue to mingle their tribute with that of our own

ancient churches, and such is still the glory of our humble treasury, that it receives its contributions even from those whom it assists, and that, while distributing relief to our different missions, it often exchanges amongst them fraternal alms.

But however consoling may be our success, we must still admit that we are far from the ultimate state to which we ought to attain. All that we have received forms as yet but a drop of dew in our hands, and the future requires of us still greater efforts. Never, perhaps, did the Propagation of the Faith, of which we are happily the humble auxiliaries, demand greater generosity, and present higher expectations. Not only because the missions, already the object of our care, are becoming every day more in need of our support, from becoming more fruitful ; that in the cities of the East, the Church requires temples to contain her new converts, and institutions to receive the children confided to her care ; that on both sides of its vast mountains, upon the banks of the Colombia, as on the banks of the Mississippi, America multiplies its bishoprics and apostolic stations ; that in the far distant archipelagos of Polynesia the harvests are continually ripening beneath the labour of the missionaries ; that, in fine, to every shore where the cross is planted, the billows of every sea bear, at every instant, to toil and martyrdom, generous priests or heroic virgins ; but because to these countries where the seeds of faith are growing with such vigour, new fields to cultivate are added.

Five Vicariates Apostolic will shortly be established in Australia, or throughout the rest of Oceanica. At the same time, Africa, which is already pressed on several different points by the efforts of the Church, will be soon visited on its other shores ; and, whilst the occupation of Cafraria will complete the missions of the Cape, other angels of peace will carry the Divine word to the black children of Guinea. Such are the views of Providence ; and, what is worthy of remark, almost every thing appears arranged for their accomplishment. Grace holds its dews suspended over the ways which it opens to us ; the people are filled with expectation ; apostles are ready to set out ; Rome has already appointed them to cast their net ; and who knows but that the winds and waves, aware of the will of their Master, are murmuring with impatience to waft these messengers of salvation to the shores to which they are called ? One thing only is wanted ; the co-operation of charity. We await it in order to supply the missionary with the vessel which is to bear him

to his destination; the bread which will feed him in the desert; the cross which is to be the lever by which he will elevate mankind: such is our humble task. And hence an additional necessity, which, independently of every other want, is sufficient to require of us an increase of our bounty. And what will be the consequence if we refuse to relieve this necessity by adding to our alms? We shall be obliged, in order to accomplish our designs, either to encroach on our former resources, and then the other missions, now slightly assisted, will become exceedingly impoverished; or we may, for this purpose, stop other projects which are, perhaps, at present in preparation: in which case, our indifference would be an unworthy economy. Each of us might possess some pence the more, but a great plan of God's would be interrupted, and we should deprive the Church of a great consolation, and perhaps of a sublime triumph; the Sovereign Pontiff, disappointed in his great expectations, would repent of having believed us generous; and, finally, thousands of souls would still sleep in error, until that day when, awaking in wrath, they would come to accuse our selfishness in the face of the assembled world. Would not this be to pay too dear for our insensibility and for a miserable saving?

Moreover, we ought not to forget that charity does not flow like a wave, which returns no more: it flows back to those who dispense it: and hence, to make sacrifices to assist our missions, is rather to lend with interest than to act with generosity. Besides, heaven is more abundantly gained by our gifts than by the *cup of cold water*, which may, however, acquire it. Besides the share which we have in the merits of our apostles and their neophytes, besides the salutary encouragement which we receive by the recital of their combats and from the accounts of their virtues, we find a sublime recompense for our exertions in the religious gratitude and fraternal prayers of the new congregations. The conquests of the cross are far from resembling those of the sword: force overpowers and subdues nations, but it knows not how to unite them; it may create subjects, but does not make friends: thus we often see the people, which the sword has brought together by its power, continue separated by hatred, and tearing by their divisions the state under which they live. The Church, on the contrary, not less powerful, but more mild than the sword, conquers by its word and unites by affection; to multiply its family is for the Church to augment a society of brethren: it never fails to give one soul to the people that

it mingles in the same belief; and from the moment that it has united them in the singleness of the same heart, it establishes amongst all, in spite of the distance of places and the difference of civilization which separate them, a pious interchange of prayers or benefits, which are the fruit of a holy community of affection. Every age of Christianity presents to us this interesting spectacle; and as the faithful of the first ages sent from Asia to Europe, and from Europe to Asia, together with the *kiss of the saints*, the assurance of a religious remembrance, thus do we now see a mutual correspondence of charity strengthened between our ancient churches and the churches which they produce upon distant shores. The same spirit, animating both, begets in them the same thoughts of love; and we are not more interested for them than they are anxious for us. According as our missionaries lead them into the Divine fold, they teach them that there are beyond the seas other sheep belonging to the same flock that bear them a strong and tender attachment; that we are preparing for them evangelists and pastors—that we are collecting for them alms—that we are addressing prayers to our common Saviour, that he may purify their virtues, sustain their courage, or calm the storms to which they are exposed: and the new Christians, moved at these accounts, respond to our feelings with tears, and make us in gratitude a return for our sacrifices, and implore heaven to relieve our wants as we supplicate it for their necessities. Sometimes they pray for us alone in their solitudes, and the pages of our Annals show that, next to God, we occupy principally their thoughts; at other times they offer up for us general prayers. Twice in the year they assemble like ourselves; and on the very same days that we, in peaceful sanctuaries, pray for them, they also, often objects of persecution, in order to correspond to us, assemble in the depth of some dark cavern, where, forgetting for a while their sufferings and dangers, they conjure the Most High to bless their protectors of the *Old World*.

It is thus that they seek to discharge their obligation towards us; and why should not this return of gratitude repay in our minds the services we have rendered? Could it be that we could forget the efficacy of prayer? that we could be unaware that in the Christian system it is the universal channel through which graces flow; that it calms the storms of the soul as well as the tempests of the ocean; that, in a word, it can restore life when all but extinguished in the heart of nations, as it has sometimes given life to bones reduced to

ashes in the grave? And could the supplications of our brethren be, in our eyes, useless or unavailing? And when did our ancient Europe, by its darkened faith, its corrupted morals, and alarming symptoms of danger and decay, more urgently call for one of those interpositions of Heaven which, at particular periods, can alone regenerate or save empires? Could we, in fine, consider the pious accents of those new Christians as common supplications? What more powerful cries could proceed from mortal lips, or where could we find a surer pledge of success, or a title of confidence which these tender prayers do not possess? Who can express all the ardour that fills these fervent souls, in which the blessings of Christianity enkindle so much the more gratitude as they are new to them, and have just delivered them from a terrible state of existence? If we desire that prayers should be pure, surely nothing can equal the angelic purity of those neophytes, who, washed by recent baptism in the blood of the Lamb, carry still without stain the holy robe of their innocence; and when a prayer comes from their regenerated souls, it might be called the perfume which breathes from a lily just opening to the morning sun, and of which no blast has as yet faded the brilliant splendour. And if we wish that prayers should be moving with God whom they implore, not only are they impressed with that simplicity of children which moves him, with that humility which penetrates the clouds, with that faith which is the surest means of success, with that perseverance which overcomes all resistance by dint of importunity; and coming, not only from the midst of the forests, from the solitudes and caverns where persecution sometimes scatters and crushes our poor neophytes, their prayers reach the Lord, as the prayers of the spouse in desolation, to which the Heavenly Spouse never closes his ear: they also unite the voice of their blood to the expression of their supplications, and mystical incense to the sacrifice of martyrdom. Yes, in our days, as in the primitive ages, fraternal love in the heroes of the faith is more powerful than death. We have recently read the affecting account, and all the members of the Association must remember that several among the last confessors of Asia, before placing themselves on the altar, prayed for some moments with their hands turned towards Europe, as if to associate us in the fruit of their sacrifice, and to conjure the Lord to shed on our shores some drops of the blood with which they were about to water the Annamite Land. And surely, if prayer can at any time be efficacious, is it not when thus made under the axe

of the executioner, and in the anguish of torture? Should it not then cry out more loudly than the blood of Abel? Would not man himself be moved by it? Would he not respect as doubly sacred the last wills of these holy victims? And shall we believe that God will disdain them—He whose heart is more tender than the heart of a mother for her offspring? Ah! far from us be this distrust; it would be almost a blasphemy. The remembrance of the cross and of the Divine goodness condemns it. Since, by a cry uttered in the midst of torments, Jesus Christ has saved the world, an all prevailing efficacy is secured to the last prayer of the martyr, and God never despises the last testament of his saints, when it is written, like that of his Son, in characters of blood.

The same spirit which suggested these thoughts will, we trust, render them agreeable to the readers of our Annals; and each one will say, in a new feeling of generosity, "I am resolved, O holy Church of God, to contribute more than ever, by my alms, to the extending of your empire. I will do so, because Heaven invites me. I will do so, because I am jealous of your glory; I wish to do so, because I desire to see the blood of Jesus Christ, which is to save us all, flow upon the heads of all mankind; I wish to do so, because I am afflicted to think that hell devours so many victims: I will do so, in fine, because it is our interest that your family be augmented. Yes; I will always remember that, as long as the apostles, sustained by your aid, shall bring to you new children, so long do they procure for us new intercessors; and that, since these mediators enjoy a great influence with God, since kneeling at the foot of an humble altar, in the hollow of their rocks, or the depths of their forests, they can, in this world where I dwell, decide on the safety of a family, a city, of even an entire people, no sacrifice shall be too much for me in favour of the missions that produce them."

REPORT OF THE RECEIPTS
OF THE
INSTITUTION FOR THE PROPAGATION OF THE
FAITH,
DURING THE YEAR 1841.

					French Money.		English Money.		
							£	s.	d.
France, { Coun- { Lyons, 811,107f. 52c. }	cil { Paris, 668,427 01 }				1,479,534f.	53c.	59,181	7	7
America, North	.	.	.	.	4,146	„	165	16	9
America, South	.	.	.	.	2,175	24	87	0	1
Bavaria	.	.	.	.	210,636	„	8,425	8	10
Belgium	.	.	.	.	159,082	89	6,363	6	6
British Isles, { England, 33,894f. 85c. }					236,294	10	9,451	15	2
	Scotland, 686 15								
	Ireland, 195,993 „								
	Colonies, 5,720 10								
Germany	.	.	.	.	12,753	43	518	2	4
Levant and Malta	.	.	.	.	14,952	51	598	2	„
Lombardy	.	.	.	.	17,148	71	685	18	2
Lucca, (Duchy of)	.	.	.	.	9,226	75	369	1	4
Modena, (Do.)	.	.	.	.	14,715	87	588	11	0
Netherlands	.	.	.	.	18,540	27	741	4	0
Parma, (Duchy of)	.	.	.	.	14,768	35	590	15	0
Portugal	.	.	.	.	46,678	66	1,867	2	10
Prussia	.	.	.	.	85,353	45	3,414	2	9
Roman States	.	.	.	.	77,234	50	3,089	7	6
Russia	.	.	.	.	1,315	10	52	12	5
					2,404,556	36	96,189	14	3

				£	s.	d.
	Brought forward	2,404,556f.	36c.	96,189	14	3
Sardinian States.	{ Genoa, 51,715f. 93c. Piedmont, 115,021 29 Sardinia, 1,589 13 Savoy, 37,419 45 }	205,745	80	8,229	16	3½
Spain (1)	. . . . .	5,563	84	222	10	4
The Two Sicilies	. . . . .	61,621	78	2,464	16	9
Switzerland	. . . . .	33,720	52	1,348	16	0
Tuscany	. . . . .	41,006	57	1,640	5	2
Total Receipts, (2)		2,752,214f.	87c.	£110,095	18	9½
Remained in hands (3)		633,254	71	£ 25,330	3	9
Total		3,385,469f.	58c.	£135,426	2	6½

The following is an account of the manner in which the receipts have been distributed amongst the several Missions.

MISSIONS OF EUROPE.

For the Missions in Europe, the sum of 278,174f.

(£11,126), viz :—

To the Rt. Rev. Bishop Carruthers, Vicar-Apostolic
of Edinburgh (*)19,680f. „c.

(1) The sum collected before the Association was proscribed in Spain.

(2) In the receipts are several private donations, of which the limits of our Report do not allow us to cite more than the following: From the Diocese of Quimper, £80; Tournay, £40; Mechlin, £85; Lisbon, £168; Braga, £45; Oporto, £86; Vizeu, £119; Coimbra, £56; Gap, £41; Autun, £80; Viviers, £20; Vicariate-Apostolic of Limbourg £20; &c. Among the donations, some were given for a special object: as heretofore, the intentions of the donors shall be scrupulously respected. It may be useful to observe, that all the benefactors to the Institution are recommended specially to the prayers of the Missionaries.

(3) See No. XII, page 127.

(*) The grants made to the several Missions, as well as the receipts from the various Dioceses, are here estimated in French money, that is, in francs: the value of the franc is about 10d.: hence, any one wishing to know the amount in British money, has only to divide the sum given by 25, and he will have the amount of the allocation in pounds sterling.

Brought forward	19,680f. "c.
To the Rt. Rev. Bishop Scott, Vicar-Apostolic of the Western District, Scotland	31,980 "
To the Rt. Rev. Bishop Kyle, Vicar-Apostolic of the Northern District, Scotland	9,840 "
To Mgr. Yenni, Bishop of Lausanne, (Switzerland)	5,000 "
To the Rt. Rev. Bishop Hughes, Vicar-Apostolic of Gibraltar	9,840 "
To the several Missions of the North of Europe .	42,694 "
To Mgr. Arduini, Bishop, Vicar-Apostolic of Moldavia	12,300 "
To Mgr. Mulajoni, Bishop, Vicar-Apostolic of Wallachia and Bulgaria	12,300 "
To Mgr. Barrissich, Bishop, Vicar-Apostolic of Bosnia	2,460 "
For the several Diocesses of Servia, Albania, and Macedonia, and for the Missions of the Franciscans	24,600 "
For the Missions of the Society of Jesus in Albania	6,000 "
For the Mission of Philippopolis, Roumelia . .	8,760 "
To Mgr. Hillereau, Archbishop, Vicar-Apostolic of Constantinople	24,600 "
To Mgr. Marusci, Armenian Catholic Archbishop of Constantinople	4,920 "
For the Mission of the Lazarists at Constantinople, College, and establishment of Sisters of Charity .	21,000 "
For the Mission of the Lazarists at Salonica, rebuilding of the church and house which were burned	2,000 "
To Mgr. Blancis, Bishop of Syra, and Delegate-Apostolic of Continental Greece	19,680 "
To the same as Administrator of the Archbishopric of Naxia	2,460 "
For the Missions of the Lazarists at Naxia and Santorini	13,000 "
To Mgr. Gabinelli, Bishop of Tyno	2,460 "
For the Missions of the Society of Jesus at Tyno, Syra and Scio	2,600 "
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	278,174 "

Brought forward 278,174f. „

MISSIONS OF ASIA.

For the Missions of Asia, the sum of 954,155f. (£38,166), viz. :—		
To Mgr. Mussabini, Archbishop of Smyrna, and Vicar-Apostolic of Asia Minor	24,600	„
For the Mission of the Lazarists at Smyrna College, and establishment of the Sisters of Charity	20,000	„
To Mgr. Justiani, Bishop of Scio	2,460	„
For the Missions of the Isle of Cyprus	2,460	„
For the Missions of the R.R.F.F. Capuchins in Georgia	11,470	„
To the Most Rev. Guardian of Jerusalem for the Missions of the Holy Land	39,235	81
To Mgr. Villardell, Delegate-Apostolic of Lebanon, and for the several Dioceses of the United Rites	61,500	„
For the Mission of the Capuchins at Bagdad	3,470	„
For the Mission of the Capuchins in Syria, and College of Aleppo	8,720	„
For the Mission of the Carmelites at Tripoli in Syria	615	„
For the Mission of the R. R. F. F. Carmelites at Aleppo	615	„
For the Mission of the Carmelites at Caiffa, Syria	2,000	„
For the Missions of the Lazarists in Syria, and College of Antoura	15,000	„
For the Mission of the Society of Jesus in Syria and College at Beyrouth	30,000	„
Delegation-Apostolic of Babylon, including the assistance to the several United Rites	24,814	28
To the Armenian Missions in Persia	4,920	„
For the Mission of the Lazarists at Tauris, Ispahan, and Ourmi, in Persia	22,000	„
For the Mission of the Dominicans in Mesopotamia	2,460	„
For the Mission of the Carmelites at Bagdad	1,230	„
To the Rt. Rev. Bishop Borghi, Vicar-Apostolic of Agra (Mission of the R. R. F. F. Capuchins)	23,220	„
To the Rt. Rev. Bishop Carew, Vicar-Apostolic of Calcutta	19,680	„
To the Mission of the Society of Jesus at Calcutta, and College	8,000	„
To the Rt. Rev. Bishop Fortini, Vicar-Apostolic of Bombay (Mission of the R. R. F. F. Carmelites)	19,680	„
	<hr/>	
	626,324	9

Brought forward	626,324f.	9c.
To Mgr. Francis-Xavier, Archbishop, Vicar-Apostolic of Verapoly, Malabar (Carmelites)	44,280	"
To Mgr. Bonnand, Bishop, Vicar-Apostolic of Pondicherry, Coromandel	33,005	"
To the Mission of the Society of Jesus at Madura	45,000	"
To the Rt. Rev. Bishop Carew, as Administrator of the Vicariate-Apostolic of Madras	29,520	"
To the Rt. Rev. Bishop Vincent du Rosaire, Vicar-Apostolic of Ceylon	19,680	"
To Mgr. Cao, Bishop, Vicar-Apostolic of Ava and Pegu	12,300	"
To Mgr. Salvetti, Bishop, Vicar-Apostolic of Chan-si and Chen-si	49,200	"
To Mgr. Rizzolati, Bishop, Vicar-Apostolic of Hou-Quang		
To Mgr. Besi, Bishop, Vicar-Apostolic of Quang-Tong		
For the Central House of the Italian Missions at Macao		
To Mgr. Perocheau, Bishop, Vicar-Apostolic of Sut-Chuen	24,959	28
To the Vicariate-Apostolic of Yun-Nam, in China	9,738	"
For extraordinary expenses of the Central House of the Foreign Missions at Macao	30,000	"
To Mgr. Carpena, Vicar-Apostolic of Fo-Kien.	24,600	"
For the Central House of the Spanish Missions at Macao		
To Mgr. Rameau, Bishop, Vicar-Apostolic of Tche-Kiang and Kiang-Si	13,113	"
To the Vicariate-Apostolic of Peking	9,840	"
To the Vicariate-Apostolic of Nankin	9,840	"
Seminary and Central House of the Lazarists at Macao	15,000	"
For the Mission of the Lazarists in Mongol-Tartary	11,000	"
To the Seminary of the Congregation of St. Lazarus, at Sivan, in Tartary	10,000	"
To Mgr. Verolle, Bishop, Vicar-Apostolic of Leao-Tong	13,610	"
To Mgr. Imbert, Bishop, Vicar-Apostolic of Corea	18,110	"
For the Vicariate-Apostolic of Eastern Tong-King, and the Central House at Macao	36,900	"
	1,086,019	37

Brought forward	1,086,019f.	37c.
To Mgr. Retord, Bishop, Vic.-Apost. of Western Tong-King	42,830	"
To Mgr. Cuenot, Bishop, Vic.-Apost. of Cochinchina	56,735	"
To Mgr. Pallegoix, Bishop, Vicar-Apostolic of Siam	18,755	"
To Mgr. Courveyz, Vicar-Apostolic of the Malay peninsula	18,580	"
For the general College of Pulo-Pinang	9,900	"

MISSIONS OF AFRICA.

For the Missions of Africa, the sum of 155,813f.
(£6,232), viz.:—

To the Rt. Rev. Bishop Griffith, Vicar-Apostolic of the Cape of Good Hope	24,600	"
To Mgr. Dupuch, Bishop of Algiers	49,833	"
For the Missions of the Capuchins at Tunis	6,940	"
For the Mission of the R. R. F. F. Reformed Minors, at Tripoli, in Barbary	2,460	"
To Mgr. Solero, Bishop, Vicar-Apostolic of Egypt, for the Missions of the Minors of Lower Egypt	12,300	"
For the Missions of the Reformed Minors of Upper Egypt and Arabia	8,760	"
To Mgr. Abbukarim, Vicar-Apostolic of the Catholic Copts of Upper Egypt	6,000	"
For the Missions of the Lazarists in Abyssinia	40,000	"
For the Missions of the R. R. F. F. Servites in Arabia	4,920	"

MISSIONS OF AMERICA.

For the Missions of America, the sum of 886,171f.
59c. (£35,446), viz.:—

To the Rt. Rev. Bishop Fleming, Vicar-Apostolic of Newfoundland	34,440	"
To the Rt. Rev. Bishop Provencher, for the Missions of Hudson's Bay	19,680	"
To the Rt. Rev. Bishop Frazer, Vicar-Apostolic of Nova-Scotia	34,440	"
To the Rt. Rev. Dr. Mac Donald, Bishop of Charlotte-town	14,760	"
To the Rt. Rev. Dr. Gaulien, Bishop of Kingston, Upper Canada	19,680	"
For the establishment of the Redemptorists at Baltimore	54,120	"
To Mgr. Loras, Bishop of Dubuque	34,440	"

1,599,692 37

Brought forward		1,599,692f. 37c.
To Mgr. Lefevre, Coadjutor and Administrator of Detroit	10,600	"
To Mgr. Purcell, Bishop of Cincinnati	41,820	"
To Mgr. Fenwick, Bishop of Boston	19,894	28
To Mgr. Kenrick, Coadjutor and Administrator of Philadelphia	19,680	"
To Mgr. Hughes, Coadjutor and Administrator of the Diocese of New York	44,280	"
To Mgr. Miles, Bishop of Nashville	24,600	"
To Mgr. Flaget, Bishop of Bardstown	46,538	"
To Mgr. Hailandière, Bishop of Vincennes	44,580	"
For the Congregation of the Eudists in the Diocese of Vincennes	20,000	"
To Mgr. Rosati, Bishop of St. Louis	56,580	"
To Mgr. Chaneles, Bishop of Natchez	24,600	"
To Mgr. Blanc, Bishop of New Orleans	14,760	"
To Mgr. Portier, Bishop of Mobile	9,870	"
To Mgr. England, Bishop of Charleston	40,000	"
To Mgr. Whelan, Bishop of Richmond	24,600	"
For the Missions of the Priests of Mercy in the United States	24,600	"
For the Missions of the Lazarists in the United States	35,000	"
For the Missions of the Jesuits in the State of Missouri	40,428	56
For the Missions of the same Society in Kentucky	15,000	"
For the Missions of the Lazarists in Texas	25,000	"
To the Rt. Rev. Bishop Mac Donnell, Vicar-Apostolic of the English Antilles	31,980	"
To Mgr. Rosati, for the Mission of Haiti	10,000	"
For the Missions of the Society of Jesus in Jamaica	1,000	"
To the Rt. Rev. Bishop Fernandez, Vicar-Apostolic of Jamaica	4,920	"
To the Rt. Rev. Bishop Clancy, Vicar-Apostolic of British Guiana	29,520	"
For the Dutch Missions	14,760	"

MISSIONS OF OCEANICA.

For the Missions of Oceanica, the sum of 309,404f.
(£12,376, viz. :)

To Mgr. Rouchouze, Bishop, Vicar-Apostolic of Eastern Oceanica	124,824	74
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2,399,127 95

	Brought forward	2,399,127f. 95c.
To the Rt. Rev. Bishop Pompallier, Vicar-Apostolic of Western Oceanica		135,380 „
To the Rt. Rev. Bishop Polding, Vicar-Apostolic of Australia		49,200 „

Expenses.

Printing the Annals,			
Prospectuses, &c. (1),	210,162f.	92c.	} 242,347 31
Expenses of Administra-			
tion (2)	32,184	39	
			<hr/>
Total .	2,826,055f.	26c.	
In hands .	559,403	57	
			<hr/>
Total .	3,385,458f.	83c.	

(1) One hundred and forty-one thousand copies of the *Annals* are now printed; namely, 70,000 French; 20,000 German; 15,500 English; 3,000 Spanish, for South America; 4,000 Flemish; 26,000 Italian; 2,000 Portuguese; and 600 Dutch: this number, published six times a year, gives a total of eight hundred and forty-six thousand copies. The number published in the course of the last year has been somewhat less on the average than this: but there must be added, besides, the printing of the *Glance*, *Prospectus*, collectors' sheets, &c., in all languages, as well as the re-printing of several of the old numbers. In the expenses of publication must be also included paper, printing, stitching of the numbers, editing, translating into foreign languages, engravings, maps, &c.

(2) The expenses of the administration, which include those incurred not only in France, but in other countries, are composed of the salaries of persons employed, postage of letters in the correspondence which is kept up, as well with the various dioceses of Europe, as with the missions of the whole world, rent, stationery, &c. It is unnecessary to repeat, that the administrators, whose functions are essentially gratuitous, have constantly at heart to introduce the strictest economy in every department of the administration.

The members of the Association are aware, that at the publication of the present number a new distribution is voted in advance for the year 1842. So that the amount of the subscriptions which are received remains as short a time as possible in the hands of the treasurers of the Association.

Detailed account of the sums which each diocese contributed to the Institution during the year 1841.

FRANCE.

Diocese of AIX	.	.	.	.	12,123f.	0c.
„ Ajaccio (1)	.	.	.	.	906	„
„ Digne	.	.	.	.	3,588	90
„ Gap (2)	.	.	.	.	6,190	25
„ Frejus	.	.	.	.	19,826	62
„ Marseilles	.	.	.	.	30,118	45
„ ALBY	.	.	.	.	17,629	5
„ Cahors	.	.	.	.	16,904	20
„ Mende	.	.	.	.	17,930	75
„ Perpignan	.	.	.	.	4,000	„
„ Rodez	.	.	.	.	20,915	„
„ AUCH	.	.	.	.	18,000	„
„ Aire	.	.	.	.	16,699	65
„ Bayonne	.	.	.	.	20,004	5
„ Tarbes	.	.	.	.	9,863	„
„ AVIGNON	.	.	.	.	26,766	5
„ Montpellier	.	.	.	.	31,000	„
„ Nimes	.	.	.	.	15,000	„
„ Valence	.	.	.	.	14,284	40
„ Viviers	.	.	.	.	24,775	30
„ BESANCON	.	.	.	.	27,640	„
„ Belley	.	.	.	.	19,242	17
„ Metz	.	.	.	.	12,000	„
„ Nancy	.	.	.	.	9,600	„
„ St.-Dié	.	.	.	.	14,769	85
„ Strasburg	.	.	.	.	23,193	23
„ Verdun	.	.	.	.	9,177	35
„ BORDEAUX	.	.	.	.	25,630	43
„ Agen	.	.	.	.	7,094	„
„ Angouleme	.	.	.	.	1,998	„
„ Rochelle	.	.	.	.	9,000	„
„ Lucon	.	.	.	.	19,578	10
„ Perigueux	.	.	.	.	5,260	„
					510,707	80

(1) 150 francs, which came too late, are carried to 1842.

(2) In the above is included a donation from Briangon.

	Brought forward	510,707f. 80c.
„ Poitiers	17,213	50
„ BOURGES	7,846	35
„ Clermont	21,051	„
„ Limoges	6,365	„
„ Puy	14,520	55
„ St.-Flour	19,060	„
„ Tulle	5,000	„
„ CAMBRAY	39,241	6
„ Arras	17,249	30
„ LYONS	143,135	60
„ Autun	15,744	90
„ Dijon	6,593	35
„ Grenoble	37,830	95
„ Langres	15,454	50
„ Saint-Claude	17,483	30
„ PARIS	97,329	94
„ Blois	4,306	„
„ Chartres	3,750	„
„ Meaux	4,563	90
„ Orleans	7,984	„
„ Versailles	9,952	„
„ REIMS	11,746	75
„ Amiens	14,984	1
„ Beauvais	6,156	35
„ Chalons	7,500	„
„ Soissons	9,075	45
„ ROUEN	22,084	37
„ Bayeux	29,604	70
„ Coutances	12,966	80
„ Evreux	7,500	„
„ Séez	6,502	20
„ SENS	5,883	15
„ Moulins	7,803	85
„ Nevers	4,700	„
„ Troyes	5,535	„
„ TOULOUSE	25,924	20
„ Carcassonne	16,032	95
„ Montauban	8,950	60
„ Pamiers	5,331	„
„ TOURS	8,027	25
„ Angers	35,265	90

1,273,957 53

				Brought forward	1,273,957f. 53c.	
Diocess of Mans	.	.	.	.	33,319	10
„ Nantes	.	.	.	.	52,500	„
„ Quimper	.	.	.	.	17,000	„
„ Rennes	.	.	.	.	55,020	15
„ Saint Brieux	.	.	.	.	16,100	„
„ Vannes	.	.	.	.	21,351	75

FRENCH COLONIES.

Diocess of Algiers	.	.	.	.	1,411	„
Isle of Bourbon	.	.	.	.	6,500	„
Cayenne	.	.	.	.	650	„
Martinique	.	.	.	.	3,500	„
Pondicherry	.	.	.	.	1,225	„

GERMANY.

		flor.	kr.			
AUSTRIA	.	204	45	...	438	81
Duchy of BADEN	.	2,009	20	...	4,300	24
HANOVER	.	1,208	50	...	2,587	76
WURTEMBERG	.	2,250	53	...	4,817	62
From several Diocesses	.	284	32	...	609	„

UNITED STATES.

		dollars.				
Diocess of Montreal,	.	5	20	...	26	„
„ St. Louis (Missouri)	.	124	„	...	620	„
„ New Orleans	.	700	„	...	3,500	„

SOUTH AMERICA.

		reis.				
„ Pernambuco (Brazil)	.	161	160	...	967	74
„ St. Iago (Chili)	.	201	160	...	1,207	50

BAVARIA.

		florins.	kr.			
Diocess of BAMBERG,	.	1,600	34	...	3,429	84
„ Eischtaed,	.	358	53	...	769	3
„ Spire	.	1,435	54	...	3,076	92
„ Wurtsburg	.	9,980	22	...	21,386	50
„ MUNICH	.	25,447	29	...	75,960	8

1,606,231, 57

				Brought forward	1,606,231f. 57c.
				florins. kr.	
Diocese of Augsburg	.	22,156	13	...	47,478 31
„ Passau	.	12,530	„	...	26,850 „
„ Ratisbonne	.	14,786	29	...	31,685 32

BELGIUM.

Diocese of MECHLIN	.	.	.	.	33,244 45
„ Bruges	.	.	.	.	26,114 „
„ Gand	.	.	.	.	35,077 „
„ Liège	.	.	.	.	36,318 6
„ Namur	.	.	.	.	5,682 43
„ Tournay	.	.	.	.	22,646 95

BRITISH ISLES.

ENGLAND.

		£	s.	d.		
Lancashire district	.	342	7	9	...	8,559 75
London district	.	368	18	7	...	9,222 90
York district	.	192	7	0	...	4,803 80
Northern district	.	61	19	9	...	1,549 75
Central district	.	137	15	5	...	3,444 25
Western district	.	164	6	9	...	4,108 50
Eastern district	.	51	14	0	...	1,292 55
Wales	.	36	6	8	...	908 35

SCOTLAND.

Vicariate-Apostolic of Edinburgh	5	10	0	...	137 50
„ Aberdeen	21	18	0	...	548 65

IRELAND.

Diocese of ARMAGH	.	55	18	0	...	1,403 „
„ Ardagh	.	1	1	8	...	27 „
„ Clogher	.	3	12	8	...	91 „
„ Derry	.	16	13	11	...	419 „
„ Down	.	2	7	10	...	60 „
„ Dromore	.	10	10	0	...	264 „
„ Kilmore	.	36	11	10	...	919 „
„ Meath	.	298	5	3	...	7,485 „
„ Raphoe	.	14	15	6	...	371 „
„ CASHEL	.	469	17	2	...	11,791 „

 1,928,734 9

				Brought forward	1,928,734f.	9c.
				£ s. d.		
Diocess of Cloyne and Ross				567 17 5	14,249	"
" Cork	.			954 5 0	23,946	"
" Galway	.			69 11 9	1,747	"
" Kerry	.			21 0 0	527	"
" Killaloe	.			123 16 9	3,106	"
" Limerick	.			363 4 9	9,115	"
" Waterford	.			607 16 10	15,252	"
" DUBLIN	.			2,569 1 5	64,467	"
" Ferns	.			358 12 0	8,999	"
" Kildare	.			538 11 1	13,514	"
" Ossory	.			497 6 6	12,479	"
" TUAM	.			80 0 0	2,008	"
" Achonry	.			32 15 2	821	"
" Clonfert	.			40 12 2	1,019	"
" Elphin	.			56 5 0	1,412	"
" Kilmacduagh.				20 0 0	502	"

BRITISH COLONIES.

Agra	.	.	.	.	...	387	"
Gibraltar	.	.	.	.	...	890	63
Mauritius	.	.	.	.	...	1,017	47
Madras	.	.	.	.	...	550	"
Sydney (Australia)	.	.	.	.	...	2,875	"

SPAIN.

				reals.		
From several Diocesses	.			22,255	"	5,563 84

ROMAN STATES.

				Roman crowns.		
ROME	.			4,719 83	...	25,654 4
Diocess of Acquapendente	.			44 67	...	242 78
" Alatri	.			70	"	380 45
" Albano	.			11 23	...	61 4
" Amelia	.			20 80	...	113 4
" Anagni	.			40	"	217 40
" Ancona	.			80	"	434 80
" Ascoli	.			149 29	...	811 39
" Assisium	.			60	"	326 10

 2,141,422 7

		Brought forward			2,141,422f.	7c.
		Roman crowns.				
Diocess of	BOLOGNA .	1,400	„	...	7,609	„
„	Bagnorea .	114	60	...	622	85
„	Benevento .	168	80	...	917	44
„	Bertinoro .	90	20	...	489	26
„	Camerino .	5	20	...	28	26
„	Cervia .	45	„	...	244	57
„	Cingoli .	23	„	...	125	„
„	Citta di Castello	140	„	...	760	90
„	Civita Castellana	15	32	...	83	26
„	Civiti Vecchia .	22	„	...	119	57
„	Corneto .	28	46	...	154	68
„	FERRARA .	764	6	...	4,152	63
„	Fabiano .	60	„	...	326	10
„	Faenza .	369	20	...	2,006	60
„	Fano .	223	45	...	1,225	32
„	Ferentino .	48	91	...	263	82
„	Fermo .	123	34	...	670	35
„	Foligno .	124	48	...	676	55
„	Forli .	333	36	...	1,811	79
„	Fossombrone .	65	„	...	353	27
„	Frascati .	4	20	...	22	83
„	Iesi .	179	10	...	973	40
„	Imola .	500	„	...	2,717	50
„	Loreto .	52	„	...	282	62
„	Macerata .	130	„	...	706	55
„	Matelica .	43	76	...	237	83
„	Montalto .	46	32	...	252	26
„	Montifiascone .	115	22	...	625	22
„	Narni .	20	„	...	108	70
„	Nepi and Sutri .	8	70	...	47	28
„	Nocera .	114	40	...	621	76
„	Norcia .	50	„	...	271	75
„	Orvieto .	200	„	...	1,087	„
„	Palestrina .	59	15	...	321	47
„	Pena Billi .	116	51	...	632	63
„	Perugia .	364	11	...	1,979	„
„	Pesaro .	408	„	...	2,217	48
„	RAVENNA .	406	3	...	2,206	70
„	Recanati .	53	56	...	291	9
„	Rieti .	85	„	...	461	97
					2,180,128	33

Brought forward 2,180,128f. 33c.

Roman crowns.

Diocess of Rimini .	100	„	...	543	50
„ Ripatransone .	34	58	...	187	94
„ Sarsina .	59	20	...	321	75
„ Sinigaglia .	158	96	...	862	95
„ Spoleto .	151	56	...	823	73
„ Subiaco .	76	70	...	416	86
„ S. Severino .	71	57	...	388	98
„ Terni .	110	„	...	597	85
„ Terracina .	31	20	...	169	57
„ Tivoli .	183	70	...	998	41
„ Todi .	40	„	...	217	40
„ Tolfa .	46	88	...	254	79
„ Toscanella .	48	16	...	162	75
„ Treja .	41	40	...	225	„
„ Urbania .	60	„	...	326	10
„ Urbino .	118	88	...	646	11
„ Velletri .	95	70	...	520	13
„ Veroli .	155	„	...	842	42
„ Viterbo .	309	10	...	1,679	96

LEVANT.

	écus.				
Diocess of Malta .	5,200	...	10,400	„	
Vicariate-Apostolic of CON-	piasters.				
STANTINOPLE .	208	...	52	„	
Diocess of SMYRNA .	4,596	„	1,149	„	
„ Scio .	448	„	112	„	
„ Santorini .	1,600	„	400	„	
„ Syra .	1,332	„	383	„	
„ Tyno .	4,348	„	1,087	„	
Vicariate-Apostolic of Alep.	1,450	„	362	56	
„ Egypt .	2,168	„	541	95	
„ Isle of Cyprus .	1,860	„	465	„	

LOMBARDY.

	Milan livres.				
Diocess of MILAN .	19,637	„	14,546	„	
„ Bergamo .	1,082	10	950	„	
„ Crema .	218	10	162	„	

2,220,925 4

Brought forward 2,220,925f. 4c.

		Milan livres.			
Diocess of Cremona	.	638	10	...	473 „
„ Lodi	.	1,066	10	...	790 „
„ Mantua	.	138	„	...	103 71
„ Verona	.	167	8	...	124 „

LUCCA.

		Luc. liv. s. d.			
Diocess of Lucca	.	12,273	11 4	...	9,226 75

MODENA.

		new livres.			
Diocess of Carpi	.	1,213	72	...	1,213 72
„ Massa	.	1,948	32	...	1,948 32
„ Modena and Nonantola	.	5,026	90	...	5,026 90
„ Reggio	.	6,526	93	...	6,526 93

PARMA.

		new livres.			
Diocess of Borgo-San- Donnino	.	410	70	...	410 70
Guastalla	.	460	74	...	460 74
„ Parma	.	5,709	66	...	5,709 66
„ Piacenza	.	8,187	25	...	8,187 25

NETHERLANDS.

		Dutch florins.			
Vicariate-Apostolic of Grave and Ravanstein	.	921	„	...	1,962 47
„ Limbourg	.	7,694	„	...	16,491 80
„ Luxembourg	.	40	„	...	86 „

PORTUGAL.

		reis.			
Diocess of BRAGA	.	1,468,520		...	9,178 25
„ Aveiro	.	100,800		...	630 „
„ Coimbra	.	640,960		...	4,006 „
„ Oporto	.	1,276,970		...	7,981 6
„ Viseu	.	640,400		...	4,133 75

 2,305,596 5

Brought forward 2,305,596f. 5c.

		reis			
Diocess of EVORA	.	441,850	...	2,761	56
„ Crato	.	8,400	...	52	50
„ LISBON	.	2,357,630	...	14,735	37
„ Castello-Branco	.	18,720	...	117	„
„ Beja	.	24,000	...	150	„
„ Elvas	.	5,600	...	35	„
„ Guarda	.	121,510	...	759	42
„ Lamego	.	39,920	...	249	50
„ Leiria	.	28,800	...	180	„
„ Thomar	.	14,400	...	90	„

AZORES.

		reis.			
Diocess of Angra	.	259,060	...	1,619	25

PRUSSIA

DUCHY OF THE LOWER RHINE.

		thalers.	sil.		
Diocess of Cologne	.	11,508	13	...	42,696 50
„ Munster	.	4,525	15	...	16,790 75
„ Paderborn	.	579	17	...	2,149 „
„ Treves	.	1,825	„	...	6,771 60

SILESIA.

		thalers.	sil.		
From several Diocesses	.	288	„	...	1,015 „
Diocess of Breslaw	.	3,792	„	...	14,070 „

DUCHY OF POSEN.

Diocess of Posen	.	476	„	...	1,768 60
„ Culm	.	25	„	...	92 „

RUSSIA.

		rubles.			
Saint Petersburg	.	90	„	...	1,315 10

SARDINIAN STATES.

DUCHY OF GENOA.

Diocess of Genoa	.	.	.	.	35,158 48
„ Albinga	.	.	.	.	3,393 39

 2,451,566 7

				Brought forward	2,451,566f.	7c.
Diocess	of	Bobbio	.	.	1,682	86
„		Nice	.	.	4,455	50
„		Sarzana	.	.	1,626	35
„		Savona	.	.	2,896	85
„		Vintimiglia	.	.	2,502	50

PIEDMONT.

Diocess	of	TURIN	.	.	38,304	44
„		Acqui	.	.	3,000	„
„		Alba	.	.	4,121	12
„		Asti	.	.	3,156	55
„		Biella	.	.	4,460	60
„		Coni	.	.	2,873	45
„		Fossano	.	.	2,099	7
„		Ivrea	.	.	6,671	12
„		Mondovi	.	.	8,442	60
„		Pinerolo	.	.	5,262	95
„		Saluzzo	.	.	4,481	25
„		Susa	.	.	1,824	90
„		VERCELLI	.	.	6,452	10
„		Alessandria	.	.	3,005	„
„		Casale	.	.	4,833	85
„		Novara	.	.	7,756	75
„		Tortona	.	.	5,258	43
„		Vigevano	.	.	3,017	11

SARDINIA.

Diocess	of	ORISTANO	.	.	840	„
„		SASSARI	.	.	600	„
„		Alghero	.	.	149	13

SAVOY.

Diocess	of	CHAMBERY	.	.	6,780	35
“		Annecy	.	.	18,300	„
„		Aosta (Piedmont)	.	.	6,739	10
“		Mondovi	.	.	3,200	„
„		St. John of Moriana	.	.	2,400	„

TWO SICILIES, OR NAPLES.

Diocess	of	ACERENZA	ducats	grains.		
		and MATERA	125	„	539	13
						<hr/>
						2,616,411 13

Brought forward 2,616,411f. 13c.

	ducats.	gr.		
Diocess of Ariano .	60	„	...	258 79
“ Avellino .	70	„	...	301 91
“ Conza and Cam-				
pagna .	50	„	...	215 65
“ Melfi and Rappolla	140	„	...	603 83
“ Montevergine	20	„	...	86 26
„ Muro .	30	„	...	129 39
„ Nocera de Pagani	180	„	...	776 35
„ Nusco .	243	69	...	1,051 6
„ Tricarico .	72	94	...	314 59
„ Venosa .	30	„	...	129 39
„ BARI .	150	„	...	646 97
“ CHIETI .	179	19	...	772 86
“ LANCIANO .	31	„	...	133 70
„ Marsi .	10	40	...	44 86
„ Penna and Atri	220	„	...	948 88
„ Solmona and Valve	13	„	...	56 7
„ Teramo .	105	„	...	452 87
„ MANFREDONIA	60	„	...	258 79
„ Bovino .	20	„	...	86 26
„ Lucera .	106	„	...	457 19
„ San-Severo .	156	„	...	672 85
„ NAPLES .	7,901	43	...	34,079 65
„ Aversa .	76	42	...	329 60
„ Capua .	243	„	...	1,049 17
„ Isernia .	12	45	...	53 69
„ Nola .	157	30	...	678 45
„ Pozzuoli .	90	„	...	388 17
“ REGGIO .	100	„	...	431 31
“ Bejano .	60	„	...	258 79
„ Gerace .	194	„	...	836 74
„ Mileto .	100	„	...	431 31
„ Nicotera .	53	27	...	229 76
„ Oppido .	150	„	...	646 96
„ Trivento .	70	„	...	301 91
„ SALERNO .	187	28	...	807 75
„ Acerno .	20	„	...	86 26
„ Amalfi .	12	„	...	51 75
„ Cava .	50	„	...	215 65
				<hr/>
				2,665,686 57

Brought forward 2,665,686f. 57c.

	ducats. gr.			
Diocess of SORRENTO .	582	11	...	2,510 69
„ Castellamare .	119	„	...	513 25
„ Gaeta .	270	63	...	1,167 25
„ Sora .	160	„	...	690 9
„ S. SEVERINA	53	„	...	228 60
„ Catanzaro .	100	„	...	431 31
„ TARENTUM	58	97	...	254 34
„ Castellaneta .	75	„	...	323 48
„ Gallipoli .	58	36	...	251 71
„ Lecce .	170	„	...	733 23
„ Nardo .	141	55	...	610 52
„ Otranto .	56	„	...	241 53
„ Oria .	102	5	...	440 15
„ Ugento .	50	„	...	215 65
TRANI and NA-				
ZARETH .	161	„	...	694 41
„ Conversano .	100	„	...	862 62
„ Giovinnazzo .	27	50	...	118 61
„ Molfetta .	151	44	...	653 18
„ Monopoli .	91	43	...	394 35
„ Terlizzi .	109	46	...	472 24

SWITZERLAND.

	Swiss fr. rap.			
Diocess of Bale .	9,644	28	...	13,502 35
„ Coira .	2,592	39	...	3,629 34
„ Como (Tessin)	1,451	40	...	2,032 20
„ Lausanne .	3,686	90	...	5,161 40
„ Saint-Gall .	3,389	45	...	4,745 23
„ Sion .	2,321	40	...	4,650 „

TUSCANY.

	Tuscan livres.			
Diocess of Florence .	17,107	7	...	14,353 89
„ Colle .	640	„	...	537 60
„ Fiesole .	2,566	15	...	2,156 7
„ Pistoia .	1,316	10	...	1,105 86
„ Prato .	1,656	10	...	1,559 46
„ San-Miniato .	960	„	...	806 40

 2,731,733 58

Brought forward				2,731,733f. 58c.	
Tuscan livres.					
„	San-Sepolcro	1,696	2	...	1,424 75
„	PISA .	10,559	6	...	8,869 82
„	Leghorn .	2,300	„	...	1,932 „
„	Pontremoli	250	„	...	200 4
„	SIENNA .	2,197	19	...	1,846 30
„	Arezzo .	888	12	„	740 42
„	Chiusi .	248	„	...	208 32
„	Cortona .	359	13	...	453 32
„	Grosseto .	300	„	...	252 „
„	Massa and Populonia	900	„	...	756 „
„	Modigliana .	544	„	...	456 96
„	Montalcino .	544	„	...	456 96
„	Monte-Pulciano	540	„	...	453 60
„	Pescia .	1,121	„	...	940 64
„	Pienza .	174	„	...	146 16
„	Sovana .	800	„	...	672 „
„	Volterra .	800	„	...	672 „

2,752,214f. 87c.

MISSIONS OF EASTERN OCEANICA.

Letter of FATHER JOSEPH CHEVRON, Missionary Apostolic of the Society of Mary, to his Parents.

" Isle of Viti-Levou, 4th January, 1840.

" My very dear Parents,

" On the fourth of January we touched at the south-eastern part of *Viti-Levou*, which is the principal island of the Archipelago of *Viti*. The natives are, for the most part, very tall and well made, of a copper colour, with regular and expressive features, and of a stature which would be as well proportioned as it is gigantic, were it not for a disposition to corpulency. A painter, who would desire to represent Hercules, would find here some admirable models; few men in France reach the middle size of the *Vitians*. These islanders are considered the most formidable cannibals in Oceanica. I have it from persons who are well informed on the subject, that with these people it is more than a right — it is a duty of religion to eat the unfortunate persons who are shipwrecked on their coast, though they should be their own parents; and, when they can, they do not even wait until the ship has been wrecked in order to fulfil towards the Europeans this monstrous duty. Recollect particularly this circumstance; it will the better enable you to understand the dangers which we had soon to face.

" Although the inhabitants of the port into which we were driven have already imbibed some ideas of civilization from their intercourse with strangers who sojourn amongst them, they preserve, notwithstanding, certain practices of the most shocking barbarism. Thus, at the death of a chief all his wives are strangled, in order that they may keep him company in the grave; the children still continue to kill their parents when advanced in years, with a view of relieving them from the burden of old age; and yet filial affection frequently inspires them to make the most painful sacrifices. If they see their father or mother in danger of death, they hesitate not to cut off the first joint of their fore-finger, in order to appease the anger of their divinities: in case the sick person is not restored to health after the first offering, they mutilate themselves again: at each crisis of the disease they cut off a joint, and thus

amputate successively all their fingers, and even their entire hand, being persuaded that by this last sacrifice the vengeance of the divinities will be satisfied and the recovery rendered certain. It is with a sharp stone, or shell, that the cruel operation is usually performed. Nearly all the savages that I saw at *Viti-Levou* were deprived of one or two fingers.

"We weighed anchor at four o'clock in the evening, on the 14th of January. To sail from the road where we cast anchor we had to pass between two coral reefs, which the tide sometimes covers and sometimes leaves dry: at the extremity of this narrow canal, and as it were to close its entrance, there is a little island of three or four hundred feet in diameter. We were but a short distance from it when, either from curiosity or a presentiment of some misfortune, we all, passengers and sailors, had our eyes fixed upon the rock, when a dull rubbing, followed by a great heave and then the stopping of the vessel, apprised us that we were on a gravel bank. It would be impossible to describe the consternation which instantly seized the whole crew: to be stranded in sight of a coast upon which the miserable cast-aways serve as food for the cannibal inhabitants! The prospect of so frightful a destiny restored immediately their lost courage; we made the most energetic efforts to get off the ship, but in vain. The tide was rapidly falling; the vessel was visibly inclining to one side. Some of the natives that were on the shore, on perceiving our situation, raised up a shout of joy: we saw them dance, in the hope of soon sharing in the spoil; and they ran with all haste to inform their friends, and to invite them to a share in what they regarded as a certain prey. Reckoning the seamen, the crew consisted of only fourteen men.

"*Six o'clock.*—The vessel is quite on her side; we are waiting the return of the tide for her to rise. *Eight o'clock.*—The crew are preparing their fire arms and cannon, in case of an attack during the night. *Ten o'clock.*—A cry of alarm is raised: the savages having heard of our distress, the sea is covered with little vessels; fires are blazing on the small island: we can already count ten. *Eleven o'clock.*—By the moonlight, we can see a great number of canoes approaching; one of them is already beside our vessel; the islanders in the canoe offer us fish: the time was truly well chosen. We order them to keep off: they say that they have been commanded by the king to learn something about us. On our threatening to fire upon them, they retire; but several other boats

approach : all the crew is under arms ; new fires are lighted on the small island ; we hear upon the shore a multitude of confused voices. *Midnight.*—The moon disappears ; the sky is covered with clouds ; the great darkness may favour a surprise. As the tide rises the vessel gets on her keel ; we endeavour, but in vain, to get her off. A boat approaches : it contains only two natives ; one of them, having the title of chief, is received on board, in the hope that his authority will assist us to drive away his countrymen. *One o'clock.*—Several large canoes are coming : the savages announce to us one of their kings ; his escort is numerous, and other small vessels follow closely upon his. In spite of our threats the king's canoe draws near, but alone : our sailors wish to fire upon it ; the captain commands attention and silence ; the king declares that he has no other intention than that of rendering assistance in case of shipwreck. Although we suspect his good will, we allow him to come on board ; he dismisses his suite.

“ *Two o'clock.*—The ship is afloat ; the crew give a cheer. We return thanks to Mary, whose aid we had invoked at the moment when all appeared to be lost.

“ We thought we were at last out of danger, but God reserved for our patience other trials. Carried away by the current, and driven by the wind, which had been hitherto favourable and had enabled us to get off the vessel, we ran against another bank ; the darkness prevented us from distinguishing it until we could no longer avoid it. ‘ Lower the sails ! let go the anchor ! ’ shouted the captain. The chain-cable, being under a great number of things, could not be let go so far as to reach the bottom of the sea, and the vessel ran to the other side of the canal upon a rock. Terror seized all ; the officers stood still in silence ; the captain went to sit in a corner of the quarter-deck ; we turned our eyes towards heaven, whence alone relief and safety can come.

“ The sea, in the mean time, drives our bark with violence against the reefs ; at every shock we thought it would go to pieces. The helm is already broken, and they talk of cutting away the masts. I have scarcely any hope of seeing the morning, but, thanks be to God, I am perfectly calm. Brother Attalus has even some scruple of being satisfied to die ; we renew altogether to the Lord the sacrifice of our lives. At this moment Europeans from the island come on board ; but what do they come to tell us ? ‘ There is no longer any hope of saving the vessel ; as for yourselves, one

of the kings has promised to preserve your lives—but will he keep his word? More than a thousand natives are collected on the small island within musket-shot; all are armed, and you are near the rock against which, some years ago, the unfortunate captain Bureau was wrecked, when he and his crew were eaten by the natives.'

"The wind becomes favourable: it is fair to bring us out of this labyrinth of rocks. We cast the anchors on the opposite reef, and, by means of a long cable, we move the vessel; but our labour is vain—the current drives us back upon the shoal! Four times we repeat the same manoeuvre before it succeeds. During this work several canoes attempt to approach, with what intention I know not. The kings whom we had on board made a signal to them to retire, and, as they did not promptly obey, one of them fired three shots upon the natives; the ball each time bounded upon the water near the rowers, but fortunately it struck no one. Our anchor is now well secured; the kings take their departure; each one stretches himself upon the deck, to take a little repose.

"*Thursday, 16th, eight o'clock in the morning.*—The wind blows with violence; the sky grows cloudy; every thing forebodes a furious tempest. We wish to return to the port for shelter, and to repair the rudder; this is impossible. More canoes! They come in crowds! We reckon more than two hundred. You might call them a flock of vultures, ready to dart upon their prey. The crew is employed in preparing a new supply of cartridges. A native, who bears the title of governor, and who, with great authority, discharges his functions, comes on board, accompanied by a chief, under pretext of defending us, in case of shipwreck, against their countrymen. We received them, for the purpose of averting an attack which appeared impending.

"*Eleven o'clock.*—The storm is frightful: to the fury of the winds are united torrents of rain and the roaring of thunder. The vessel, tossed by the raging billows, breaks from her moorings; at every roll we advance farther on the rocks. The sailors, with terror, measure the narrow space which as yet separates us from the breakers. As for the two natives, they appear to be inspecting the contents of the vessel, as the prize which they are shortly to gain by shipwreck; they do not even take the trouble of disguising their thoughts. 'You are lost,' they seem to say to us; 'and, as your heirs, we are taking an inventory of your goods.' An

animated discussion takes place between our interpreter and the governor, who is desirous of proving the rights of the islanders to the vessels which are wrecked ; this debate is not very encouraging. At all events, the interpreter declares that they promise to spare our lives ; but the second captain, who is perfectly acquainted with the language of the Vitians, thinks otherwise.

“ To complete our misfortune there is division among the crew. The tempest becomes at every instant more terrible ; all the sails are lowered, as well as the top-masts ; the danger has not diminished ; we are within a few yards of the rock ! We must, probably, soon appear before God. Brother Attalus confesses himself. I prepare for death two Catholic sailors. I would wish to be able to bestow the same consolation on three others, who likewise profess our faith ; but they are too much engaged in working the vessel.

“ *Two o'clock.*—The wind suddenly falls, and hope revives in all our hearts. The Europeans that came to our assistance retire ; some natives, on leaving us, acknowledge that their expectation was disappointed ; we have now on board only the king of the Archipelago. The anchor is weighed ; we are now on the high sea. Mary, whom we have invoked in the greatest danger, it is you we must bless for our deliverance ! All the crew are astonished at being saved, and know not to what to attribute their safety. Poor people ! they do not think that there are persons praying for us at the Bay of Islands, and in Europe. Yes, it is to the prayers of the members of the Propagation of the Faith, and of the persons who take an interest in our apostolic labours, that we owe so visible a protection of Heaven. May those pious souls continue to raise their hands towards God, whilst we seek, across the deep, some savage land where we may plant the cross : but I would rather that they should think of the wants of our souls than of the dangers of our bodies.

“ After having repaired our vessel in the best manner that we could, we sailed in every direction through the Archipelago of Viti. Why am I unable to describe those islands, which are so lovely that it would seem as if our poets had them in view when they painted the enchanted places which they represent as the abode of their fabulous heroes ! But, alas ! their inhabitants are far from the golden age. To guard against their attacks, we have to place sentinels every evening on our vessel ; to keep our muskets loaded ; sometimes even to fire cannon, to warn the islanders that

an aggression on their part would not go unpunished. In spite of the dangers which we had run at *Viti-Levou*, we anchored there again, and caught a shark twelve feet long. As the natives are very greedy of these monsters, our people offered them the one which we had taken. It happened very fortunately ; it was the time of the games and rejoicings of the islanders ; and some eatable is always voted to the conqueror, as a recompense for dexterity. This time it was the roasted body of an unfortunate *Vitian* that was to be his reward. I was invited to the feast, but you may well suppose that I refused to take part in it. In this, and in the neighbouring islands, banquets on human flesh are still very frequent. In order to celebrate an event in any way remarkable, the king usually serves his friends with the limbs of some one of his unfortunate subjects. An eye-witness assured me, that, a month before our first arrival, he had seen cut up, near the king's cabin, seventeen prisoners that had been reserved for the town of Rewa, out of a hundred unhappy captives, spared by the conqueror in a recent massacre ; the remainder were distributed amongst his majesty's allies. In these latitudes we are so accustomed to hear such tales, that the thought of being one day or other served up as a roast joint to these man-eaters does not make me at all uneasy. And then, at every island, at every sand-bank, we are told that such a vessel was there wrecked, and that so many sailors were eaten by the natives. May God be for ever blessed ! Our life is in his hands ; he can do with us whatever to him seems good ; a single hair cannot fall from our head without the permission of Him to whom we have made the sacrifice of all that we held on earth most dear. But these poor savages, when shall we be able to teach them to love as brothers those victims that they immolate to their ferocity ?

“ During our sojourn at Tonga-Tabou, there was a fight between the islanders who had embraced Protestantism and those who continued pagans. I have not been able to understand sufficiently the cause of this war, which cost the life to some natives, to state which of the parties had justice on its side. At the time of our departure, preaching with fire and sword was resolved upon ; already ten idolaters had fallen victims to their obstinacy, in refusing to profess the Methodists' religion. As we weighed anchor the army of the Protestant king was defiling upon the shore, for the purpose of going to exterminate the *devlo*, (the devil), that is, the pagans. Certainly it was not thus that the Apostles used to preach, and that

the Catholic Missionaries of China and Tong-King now preach : they suffer martyrdom, and inflict it not.

“ We remained at Wallis from the 9th of May. What an agreeable surprise was it not for us to find there, in good health, both Father Bataillon and his catechist, brother Joseph? From the accounts of pretended eye-witnesses, we believed that our dear colleagues had been massacred ; and we therefore landed upon the island only to pray upon their grave, and to plant upon it an humble cross. They have had much to suffer ; their Mission has even had amongst the Catechumens its confessors of the faith ; but for some time back persecution has ceased. Already eight hundred Neophytes practise with fervour the maxims of the Gospel, and every day new converts are added to them in the small island, which is the cradle of this infant Church, and a sort of sacred land, upon which it is sufficient for one to tread in order to declare that they have embraced our faith. The day of our arrival was a feast day for the faithful of Wallis : I was, in their eyes, an undeniable proof of the interest which the Christians of Europe take in them. On this same day two hundred natives enrolled themselves among the Catechumens.

“ I need not tell you how happy the Missionary is to hear the praises of the Lord proceed from the mouth of these poor savages ; morning and evening they assemble for prayer, to sing hymns, and to learn the catechism. We do not think that there is in your temples in Europe a congregation more recollected during religious exercises than the natives of Wallis.

“ Our bark is weighing anchor. I end my letter, recommending myself to your prayers. I am going to Futuna ; I hope there to recover myself a little from the fatigues of the year, whilst I am awaiting the repose of that blessed country, where we shall see each other again.

“ J. CHEVRON,

“ *Missionary-Apostolic.*”

Extract of a Letter from FATHER VIARD, Missionary-Apostolic of the Society of Mary, to the Rev. M. CONDAMIN.

“Tauranga, New Zealand, December 8, 1840.

“My Very Dear Colleague,

“It is a year this day since I saluted, for the first time, New-Zealand. After a three months’ residence at the Bay, I accompanied our holy Bishop in his long and successful voyage to the isles of the south. We visited a great number of tribes, and by all his lordship was received with enthusiasm. You could not have restrained your tears if you saw these kind islanders wading in the water up to the waist, for the purpose of reaching sooner to our canoe, in order to draw it to the shore, amidst the acclamations of the joyful throng. At the moment of our stepping on shore, they evinced their delight, and welcomed, by firing, the arrival of their Bishop, whom they had been so long impatiently expecting. In each isle they were urgently asking for priests; and their entreaties were so pressing at Tauranga, that his lordship promised to leave me among them.

“It is already six months that I am here without a companion, and at a hundred and fifty leagues from the Bay of Islands. I have to attend to five tribes, of the following names:—Matamata, Matuhoa, Matakana, Maunga-tapu, which signifies holy mountain, and Tumoetai. This last tribe is the centre of the Mission; I have there my usual residence, and it is there that I have gathered the most abundant benedictions.

“How many times do I lament before the Lord when I find that I am alone to break the bread of life to so many people, who are longing to be fed with it! How many souls would be saved, how many children would not die without baptism, if a number of Priests could fly to New Zealand! The difficulties and labours of our apostleship are, in other respects, less than most persons imagine. The climate here is really favoured by Heaven; wild beasts and venomous insects are here entirely unknown; there is no severe cold, or excessive heat, and if it rains from time to time, fine weather soon returns; the land is fertile, and although its productions are not much varied, still it yields, not only enough for the wants of the natives, but it supplies them with a surplus to exchange with the Europeans who frequent their coasts. The zeal of the man of God

has certainly no need, to encourage him, of the gratitude of those he converts; nevertheless, this reward, which he seeks not, he is sure to find in New Zealand. The natives show much affection towards the persons who render them any service. When we speak to them of the many holy souls that take an interest in their happiness, they exclaim with amazement, 'Oh! how good they are,' *Kapai! Kapai!* We often show them upon the map the various countries whence the prayers ascend, and the alms come, which support our Missions; and then they unite their supplications to our prayers, that Heaven may pour down upon their charitable benefactors all sorts of blessings and graces.

"To these qualities of the heart in the New Zealander are united a great aptness to learn and desire of instruction. He is, moreover, very industrious, and shows much taste for sculpture. The principal occupation of the men consists in cultivating the ground and constructing *wakamaori*, a kind of long narrow boats, in which they fearlessly brave the storm and the waves. The women, when not engaged in domestic concerns, employ their time in weaving very pretty cloaks. The great persons generally wear, as their dress, a woollen blanket. To see them coming at a distance, wrapped up in this long blanket, with which they sometimes cover the head, one might take them for monks of the great Carthusian monastery, going to morning prayers.

"Since my arrival at Tauranga I have baptized near two hundred infants, the greater part of whom are gone to heaven. I have also conferred the same sacrament on many adults, and, amongst others, on the principal chief of the island. I would fain believe that he owes his conversion to the prayers of his little daughter; she was the first child that I regenerated in the waters of baptism. I gave her the sweet name of Mary two months before her death; the grief of her parents was great, for they loved her exceedingly. According to the usage of the Zealanders, they retired to a distance from their habitation near to the place where they had laid the body of their child, and there, without ceasing, they poured out their tears. I went to them several times to address to them some words of consolation, but nothing could alleviate their grief. Whilst the father and mother were thus giving way to sorrow for their only daughter, the little angel, the innocent Mary, was praying for them in Heaven: her prayers were heard. Grief having undermined the health of the father, he fell dangerously ill, and his life was despaired

of, when I was called to instruct him in the holy laws of the Gospel. By an unexpected favour his strength returned, and, together with it, that indescribable calm that possesses a heart into which the sweet and tranquil light of faith has entered. He recovered perfectly, and, being fully resolved to serve until his death that God whom his little Mary already possesses, he asked to be baptized: always the first at prayers, he is now for his tribe a model of edification, and to me a devoted friend. He takes much pleasure in being at my residence, of which he takes care during my absence. Fifteen days after his baptism, I conferred the same sacrament on his wife. Several of the leading persons are pressing me to grant to them the same favour; but I defer it in order to make them the better aware of its value.

"Recommend our Mission to the piety of all the souls who take an interest in the glory of God: I have, above all, a great confidence in the prayers of little children; make them pray for the little children of New Zealand; tell them that the children of Oceanica are not so favoured as they are, that the great part of them have no Priests to teach them to love Jesus and Mary.

"Adieu, my dear friend, &c.,

"P. J. VIARD,

"*Missionary-Apostolic.*"

Letter of FATHER PETITJEAN, Missionary Apostolic of the same Society, to M. PAILLASSON, his brother-in-law.

"Wangaroa, New Zealand, March 7, 1841.

"My dear Brother,

"I received your letters, which are the first that have been addressed to me to New Zealand: they renewed in me all the feelings that I experienced on quitting France. I read them in a solitary chapel, at the foot of an humble altar, dedicated to St. Francis Xavier: I was there, like Joseph, in the privacy of his house, retired to weep for his brethren.

"How this first year of my apostleship has rapidly passed away! But happily if, during these few months, I have been able to cast upon the earth confided to my care the seed which will, hereafter, produce fruits of benediction. But before the harvest will ripen,

how many stormy days may yet arise for us and for our labours ! Here, as elsewhere, the kingdom of God suffers violence: we have also our afflictions. Unceasing calumnies are published against our Bishop and his Missionaries. They say, for instance, that we have come to Oceanica only for the purpose of taking possession of the lands of the natives ; that we are idolators, adoring images made by the hands of men ; that our religion delights in spilling blood, and that formerly we had three young men cast into the fire because they refused to render divine honours to a statue. The latter is an allusion to the history of the three Hebrew children in the furnace of Babylon—an example of the good faith of our adversaries, who make us responsible for the crimes of Nebuchodonosor ! They also announce to the New Zealanders that, after a time, we will remit their sins for a sum of money. This calumny refutes itself ; because it is highly ridiculous to suppose that any one would think of demanding alms from a poor islander, who is himself a professed beggar. Yet, however destitute of probability these imputations may be, they gain some credit among an infant people, who receive as oracles every word coming from the mouth of their masters. The progress of the Gospel is impeded by these inventions, although our acts and our language already give the lie to our enemies ; but we grow weary of refuting absurdities, which slander is perpetually re-producing under new forms.

“The district that I am charged with is situated to the north east of the Bay of Islands. I reside most generally at Wangaroa, whence I am able to visit some tribes, not numerous, it is true, but much scattered. To pass from one tribe to another, we have to travel by paths, sometimes marshy, sometimes very rugged, but always very narrow, and covered with fern ; hence, it is not unusual for the missionary to miss the way which he should take. Thus it happened to me one day, and I had to clamber up some perpendicular rocks for the purpose of discovering my way : beneath me were the depths of the sea ; a false step might bury me in the waves : I ascended, nevertheless, with courage, struggling with the briars, exhausted with a burning thirst, and scarcely hoping for any thing, from all my fatigue and danger. In my distress I sung the canticle, *I place my confidence, O Virgin, in thy aid !* and I had hardly finished the words, when I saw the path I was looking for open below me. At times, after a day’s walking, I have been able to find in the evening only uninhabited cabins ; in such a case the

Missionary's bed is easily found, but he must be resigned to bear hunger.

"The journeys by water have also their unpleasantness; we perform them in light boats, or in the canoes of the islanders. At the least blast of wind we should run the risk of being sunk, if the *Star of the Sea* was not present to protect her children. I was crossing one day, in a miserable canoe, a river of about a mile and a half in breadth; whilst the people were rowing with energy, I was busily employed in throwing out with a shoe the water with which the storm was threatening to swamp the boat. A more serious danger had like to deprive us of Father Servant: he was carried out to sea, in a slight boat, and driven amongst the reefs, where he remained for more than a day without food: he had to contend with the discouragement of the rowers, who lost all hope of seeing again their island. It is visible that there is a particular providence for those whom God sends afar to announce His holy law. As we participate in the ministry of the first apostles, we can also say that we and our neophytes have inherited the signal protection with which the Lord encompassed them. The natives themselves have remarked that fewer persons die in the Catholic than in the Protestant tribes.

"My sister asks me what I have to suffer in these distant Missions? Have I a right to speak of sufferings when I have only entered on the Apostolic career? Ah! let us turn our eyes, filled with tears, towards Tong-King, and unfortunate Cochin-China, towards their cruelly persecuted Missionaries; there we find true confessors, who are a glory to the Church. There we shall see generous combatants, of whom we can say with St. Paul, '*They have had trials of mockeries and stripes, moreover also of bonds and prisons; they were stoned, they were cut asunder, they were tempted, they were put to death by the sword.*' I have also before my eyes, in my own colleagues, models of self-devotion; but, as for myself, I do little, and my privations are light. Is it much for a soldier of Jesus Christ to sleep under the canopy of Heaven? I do so when I am travelling: wrapped up in my cloak, I repose upon a bed of fern, or more luxuriously, upon the sand of the sea shore, without fearing that the noise of the waves will disturb my tranquil sleep.

Here are now some details of my ordinary diet; I am far from mentioning them as privations. I eat sometimes pork, and sometimes potatoes; I vary these one with the other: for dessert, I have some grains of boiled maize, and this is all.

"I conversed lately with a good and honest Protestant, who took pleasure in enumerating to me in full detail all his provisions, adding: 'Have you quite as much?' I answered him with all plainness, 'No, I have very little rice, I do not eat bread, I have only just enough wine for the holy Mass; I renounce tea willingly to drink only water; if I had any thing better, I should preserve it carefully for the time when I should receive the visit of a great chief, or some stranger. You see I am poor, but I honour myself by this poverty, which was that of the Apostles. The greater portion of the alms which we receive from Europe is consecrated to the advancement of the work of God. I know that your ministers act otherwise: they take care first of themselves and their families; then they give their superfluity to the mission.'

"I must, however, say, that hereafter we shall be better circumstanced. Our brother Elias, with the small means at his disposal, has cultivated a little spot of ground, and he is proud of his first harvest. We now begin to have melons and some kitchen plants. My excursions among the tribes make no change in my regimen: I live like the natives on potatoes; if they have fish they share it with me. They live very poorly, for they sell the fruit of their toil to the Europeans to purchase clothes. Here the ground serves me as seat and table: little baskets, or some large leaves, supply the place of dishes and plates. We eat almost always in the open air, and sometimes we are employed during our meal in keeping off, with a little stick, with which every guest is armed, certain parasites that are both numerous and troublesome.

"Next to Wangaroa, the place I frequent the most is Mongonui, where our preaching makes many converts, at least among the Europeans. A church has already become necessary there; but as the mission cannot bear the expense, I have addressed myself to the strangers at the Bay, the greater part of whom are Protestants, and I have opened a subscription, by which I obtained on the first day ninety-three pounds sterling.

"The chief of the interesting tribe of Mongonui is much attached to us. He lives on the lands of a fervent Irish Catholic, whence, in a little time, a further increase of the whites will banish him, like the most of his countrymen, into the interior of the island. A long time before the arrival of our colleagues in the country, this chief, seeing that many tribes were embracing the doctrine of the Methodists, went to the European above mentioned, and said to him, 'Thomas, why don't you go like the others to the missionaries?' Thomas

answered, 'My *mission* is not here.' 'Where, then, is it?' replied the chief. 'In Europe.' When Dr. Pompallier came at length to Mongonui, after having founded his first establishment at the Bay of Islands,—'There is my *mission*,' said the faithful Irishman to the chief; upon which the islander presented his children to the Bishop for baptism.

"My great employment is to visit in turn the several tribes which are under my jurisdiction, in order to attach more strongly to unity those who have embraced the Catholic faith, and to bring over the many people which heresy numbers in its ranks. Another advantage derived from these apostolic journeys, is, that I can prepare for death some abandoned sick, and administer baptism to the children in danger of dying. I feel a pleasure in giving to my neophytes the names of the persons who are most dear to me: I thus form around as it were a circle of friends.

The Zealanders, whose manners are already much softened, have not as yet cast off entirely their ancient prejudices. If it appears certain that a sick person cannot recover from his illness, his relations sometimes refuse him every kind of food, and after having prepared his bed, they retire and abandon him, under the pretext that *their god eats him*. This manner of speaking is so familiar to the people of Oceanica, that you will hear them say at every moment 'Such a one died in battle, such another has been *eaten by the god*,' that is, has died of sickness. But, notwithstanding this hardness of heart towards the sick, you must not conclude that they are insensible to the loss of their relatives and friends: the ancient custom of bewailing them by tearing the body and face, is far from being abandoned. One day I said to a woman, 'You should not disfigure yourself; you are covered with blood.' 'What, then,' said she, 'must I do?' 'Weep,' said I, 'and cry like the strangers.' 'Ah!' she replied, 'tears are not enough for true love; blood is not too much.' These words affected me, and I went away repeating with emotion, 'God has so loved mankind that he has spilled even the last drop of his blood for their salvation.'

"When lately visiting a tribe, which is almost entirely Protestant, I witnessed the following melancholy spectacle: I found in the hands of all the Bible, translated by the Methodist ministers into the *Maori* language: the young people, proud of their pretended knowledge, were citing and commenting at random on the sacred text. They pretended to find in it everything they imagined, even

the invention of fire arms, the discovery of which they attributed to Jesus Christ. Now will it be believed that these poor people did not know that there is but one God in three persons : that the Word became man and died for us ; yet their masters are in New Zealand for the last twenty years ? Instruction is not the only advantage which our disciples have over those of the Protestant missionaries : the strangers easily distinguish our catechumens by the air of candour and kindness which contrasts strongly, they say, with the harsh and savage countenances of the heretic islanders. I can also say, that our flocks give us a most filial welcome, when we visit their tribes. On the 28th of last November, I was rowing towards Mon-gonui : a lovely sky promised us a calm sea and an agreeable passage. Towards evening the weather become stormy, and we had to struggle against the wind and the tide. The two islanders that accompanied me began to lose courage ; I rowed with vigour, and, guided by the fires of the natives which directed us, we were enabled, notwithstanding the darkness of the night, to arrive in safety. On getting ashore, I called out ; my voice was recognised ; at the same instant the cry, ‘ *Epicopo*, it is *Epicopo* !’ was repeated with delight by all my dear catechumens, who rushed down to meet me. This word, *Epicopo*, is generably applied to our venerable Bishop ; but sometimes the Zealanders give it to the missionaries, who are, in their language, properly termed *Ariki*.

“How often have I had cause to admire the wonderful designs of Providence in the means which it employs to save its elect ? In my journeys I scarcely ever arrive directly at the place for which I set out : unforeseen obstacles oblige me to change my direction ; and why ?—to administer baptism to an infant, or to prepare for death some old person about to expire.

“ I am, &c.

“ J. B. PETITJEAN,

“ *Missionary-Apostolic.*”

MISSIONS OF EASTERN OCEANICA.

*Letter of FATHER LAVAL, of the Society of Picpus, to the Rev.
FATHER HILARION, of the same Society.*

“ Mission of Our Lady of Peace, Gambier Islands,
31st March, 1840.

“ Reverend Father,

“ I suppose that you have received my journal of last year; and that you are perfectly acquainted with all that has occurred in our Mission up to the time of the blessing of the church of Aukena, the first in Oceanica.

“ The sacraments continue to be frequented with pious emulation, and, thanks be to God, we do not see the fervour of our neophytes contradicted by their conduct; they communicate generally on all the great feasts. This year we have had the consolation to see them all fulfil their paschal duty.

“ The children who have not as yet made their first communion go to confession three or four times in the year; none of them, not even the smallest, would be willing on any account to fail in this duty. As soon as they can speak, their parents send them to the Missionary, and it is a remarkable circumstance that they explain themselves as well as the grown people.

“ When the time of the first communion approaches, our care of these dear children redoubles; a public examination decides finally on their admission. The parents are called to it, in order to give, concerning each, such information as we may think it necessary to ask of them: those whose families have reason to complain of them, are refused until they amend. Amongst other motives which have induced us to adopt this practice, we have had in view to restore to the fathers and mothers the authority over their children which belongs to them, and which, before the introduction of Christianity into this place, was not acknowledged here.

“ We examine, also, previous to the general communions, the more aged persons; we have, besides, given them the habit of assembling on certain days for the purpose of questioning each

other in our presence, on the most important points of religion. In these conferences the Missionary remains silent, except when it is necessary to set right those who make mistakes, or give a wrong explanation. Our Christians have a great taste for this exercise, for which we thank God with all our hearts; because emulation, created by the shame of appearing ignorant, causes them to make the greatest efforts to impress on their memory the holy truths that we preach.

"On the first Sunday of Advent, one of these familiar conferences took place at *Akamaru*, in the presence of the Bishop; the subject was the Sacrifice of the Mass; the examination lasted for nearly three hours. This was too long, a great deal too long, I admit; but how could we resist the zeal of our excellent neophytes? They came to me to beg that I would not send them out of the church before sun-set, 'because they wished to say a great deal this time;' and in fact there was not one in the assembly who did not speak in his turn; and when I asked if it would not soon be time to finish, they cried out from all sides, 'A moment longer—do not fear; we are not sleeping; see how attentive we are! You will be able to judge that we are weary when you shall see some of us asleep.' We had to go over the entire subject, the several parts of the Mass, the prayers and ceremonies, the Priest's vestments, and their signification, and the ancient sacrifices, which were figures of the sacrifice of the New Law; all these points were explained by them, and the Vicar-Apostolic declared that they were perfectly instructed upon this important dogma.

"Our schools go on very well, and they will be much better when we shall have books; for the little work which Father Caret brought us from France is quite insufficient. By dint of reading it again and again the children know it by heart, and it no longer presents to them any interest.

"We remark with pleasure that our Christians comprehend every day better the advantages of labour; the men cultivate their lands, and construct for themselves substantial and convenient houses, after the model of the one we have raised for ourselves near the new church. There are already twenty-one of them in the *Island of Akamaru*. The women, after the cares of the house, employ themselves in knitting; some of them are continually engaged in spinning cotton. There are at present eight workshops, employing thirty persons each; they have lately produced in the space of ten weeks eight hundred and fifty-one pounds of thread.

“ But the chief labour which keeps in motion all the population is, the building of a church at *Mangareva*, the principal island. You will be able to judge of the zeal and ardour of these good people by the description of the toil which this building costs them.

“ As the island does not supply any stones, the greater part of the fathers of families have been occupied for a long time back in searching for them among rocky islands, which are situated in the sea, at about twelve miles’ distance ; these stones are placed on enormous rafts and conveyed to the shore. Observe, that to go as well as to return, they are obliged to wait for the wind. The stones are arranged on the shore, whence they are rolled by the strength of their arms, until they are brought to the mason’s hands ; a dozen of natives, under the direction of brother Fabian, cut the blocks of granite, whilst others are employed in raising the walls. The young men divide among themselves the several periods of labour, so that one tribe relieves the other every eight days. Some fish for coral, to make lime of it ; others bring sand from half a league’s distance ; the women suspend, from time to time, their habitual occupations, for the purpose of bringing from the mountains the brambles necessary to keep up the fire of the lime-kiln ; they are, moreover, charged to prepare, together with their little children, from the filaments of the cocoa-tree, the cords which are to be employed in forming the roof of the church. All these works are carried on under the superintendence of brother Fabian.

“ Last year the king made an appeal to the generosity of all his people. We required a great deal of timber for our work, and these isles produce only the bread-tree, which is valuable, as the people draw from it a great part of their subsistence. Nevertheless, there was no one who was not disposed to bestow more than was required of him. If we said to one, ‘ Your ground is too small ;’ to another, ‘ Your tree is too handsome ; we will not take it ;’ ‘ What matter !’ they would reply ; ‘ cut away ; it is for the good God. Is it not He who gave them to us ? is it not He who will give us others ?’

“ You may judge, Reverend Father, that we took care that the generosity of these good and dear Christians did not cause them any injury. The bread-tree, in their language *tumei*, is very delicate : if planted too thickly, it remains diminutive ; but if planted at a proper distance, it grows to a majestic tree, and yields fruit in abundance. The natives were unable to make this observation, and

their *tumeis* were close together ; we took advantage of this circumstance to thin them, and have thus procured the necessary timber, whilst rendering a service to their plantations,

“ You could not imagine the ardour with which some of our islanders pursue this undertaking ; they are so intent on completing the work, that I believe no sacrifice which it may demand of them could interrupt its progress. ‘ I am interested for this church,’ said to me lately one of the first chiefs ; ‘ my very bowels are in it !’ and these are not empty words : the king and the chiefs support our workmen during the day ; and the fishermen have undertaken to supply them with fish so long as they shall be employed in what they call *the work of the Lord*. In other respects the building advances rapidly ; the walls have already been raised to the arches of the windows ; all the materials are procured, the stones are cut, and the timber is preparing with as much haste as our means allow. Notwithstanding the zeal which our Christians display for the house of God, they have yet cultivated and cleared some heaths which had never before felt the labour of man.

“ I now pass without any other preparation to some little details, which will not perhaps interest you much ; but as I must comply with your wish of writing about everything, I give them as some information.

“ There lately died a young girl, fifteen years old, called Marietta : she is the first young person that our congregation has lost by death ; and she has left among her companions such an odour of sanctity that the impression produced by her decease will not for a long time be effaced.

“ Marietta received the holy communion on the feast of All-Saints, and the next day she accompanied the procession to the burial ground. In the evening she fell sick, and two days after I was sent for in all haste to administer to her the last sacraments ; I did not, however, judge it necessary to give her the holy viaticum. The following day, although her illness did not appear to have made any progress, I found her in such a state that I remained with her longer than usual. After having exhorted her to resignation and patience, I asked her if she had any fear of death. ‘ No, I have no fear of it,’ she replied, and instantly commenced praying in so affecting a manner that her words have never left my memory ; yet I can only give a weak translation of them. ‘ Jesus Christ,’ said she, ‘ have pity on me, and give me your grace. Jesus Christ, who art my

sweet gift in the holy sacrifice of the Mass, I have received you in the communion on the feast-day; ah! be good to me; my communion was well made. I am not wicked; do not then be severe towards me! Holy Mary, keep me! My good angel, pray for my soul, which is confided to thee! O my God, give your grace to my father, to my mother, to my brothers, and to my sisters; grant it also to Maigret and to Laval, our fathers in repentance.' I perceived then that she was suffering much: and I left her in the hands of her friends, as I did not think that it was yet time to give her the holy viaticum.

"I returned to see her towards evening. She was so cheerful, that I had no idea that I had come to witness her last moments. She had taken a little drink, and was in such spirits that we were quite gratified, when, all of a sudden, she calmly expired, without a struggle, and like a person falling asleep. The event took place so rapidly, that I had not time to give her the last sacraments. I consoled myself, however, for this by the knowledge which I had of her excellent dispositions. Besides, it was only a few days since she had communicated, and she confessed herself two or three times during her illness. Her pious mother said to me, weeping, 'I do not wish to regret my daughter; she has ascended to heaven.' Her female companions were greatly edified by her death, and were unceasing in the praise of their friend: they showed an admirable example of charity by their attendance upon her. Five or six of them remained continually at her bed-side, and a like number successively relieved them. As I one day remarked to Marietta on the affectionate assiduity of her attendants, I added, 'But who will reward their charity?' She replied, 'God himself will do so.' We buried her with all the pomp possible. The entire population accompanied the funeral in procession, bearing in their hands torches of resinous wood; and now they only speak of Marietta as of a person in heaven.

"This event has furnished to our Christians the opportunity of testifying to us in a particular manner the affection which they bear us. Father Armand had just spoken to them of the necessity of living well if they wished to obtain the grace of dying like Marietta. After having listened to him with great attention, they exclaimed, 'And you, if you happen to die, oh! how your loss would cause us to grieve! how *Tepano*,' (*Stephen*, the Christian name of his lordship the Vicar-Apostolic), 'how *Tepano*, who was so feeling for the

departure of Caret for Taiti, would weep! We would go to kiss your venerated remains, and perhaps some of us would expire with grief. Were would they bury you? probably *Tepano* would have you carried to the church of *Akena*, or to that of *Mangareva*, which will be soon finished. As for us, we wish that you may be buried in our church of *Taravai*. If you die here, we shall not allow you to be taken elsewhere; if you die elsewhere, we shall go seek you, and act in such a manner that *Tepano* will give us your body. But tell us beforehand that you wish to be buried amongst us. Is it not true, when you shall be sick, you will write that you wish to repose in the midst of your children of *Taravai*? and then *Tepano* will respect your will.' I am almost ashamed, Rev. Father, of writing to you about such simple things; but you will comprehend that a missionary requires sometimes to speak of the consolations which God bestows on him.

"It is also a very consoling thing to see that the habit is established among our Christians of invoking the blessed names of Jesus and Mary, and of recurring to their guardian angel and their patron saints, every time that they find themselves in any danger of soul or body. If you happen to ask one of them where he is going, he generally answers with a pious simplicity, 'My good angel and I are going to such a place.' One day the chief of *Taravai*, who is called Peter, being absent, I said to his family, 'Peter is not returned; who will take care of you to-night?' 'It is true,' they replied, 'that Peter is not returned; but our good angels are with us.'

"I shall add the edifying account of the death of a European, captain Michael Groanbec, native of the island of Bornholm, Denmark. He was a Lutheran, or rather of no religion. 'I am not,' said he, 'Protestant or Catholic; I am captain Groanbec, and that is all.' He commanded the ship *Clementine*, and was returned from Valparaiso, when a serious illness obliged him to think of death. A man to whom the salvation of the captain was dear, took occasion of the circumstance to speak to him of the Catholic religion, and of the danger to his soul, if he should die out of the fold of Jesus Christ. Grace acted powerfully on him, and he readily received the truths which were announced to him, and he acknowledged that he had always believed in the bottom of his heart that our religion was the best. 'Why then do you delay,' said his friend, 'to embrace it? While you have time, make haste to return to God, who

stretches forth his arms to you.' He promised sincerely to do so as soon as he became more composed. He was violently tempted to despair; but the thought of becoming a Catholic supported him. God was pleased to bless his good dispositions, and his heart, which had continued hitherto unmoved, was filled with such great contrition, that I am not afraid to term it perfect. He desired to make his abjuration publicly in the presence of his officers and men: when they had assembled around him, he declared that he detested the religion of Luther and his doctrine, that he believed all that the Roman Church teaches, in whose bosom he wished to enter, and in which he would die. After his reconciliation he received with admirable faith and sentiments of true repentance the last sacraments, and expired on board his vessel the 15th of March, at the age of thirty-eight years. His body was not thrown into the sea: it was kept six days in the coffin, adorned with the sign of redemption, and buried with solemnity on the 27th, in the cemetery of Mangareva. He had asked that this favour should be granted to him, in order that the Christians of the mission might pray for his soul. It was on board the vessel of Captain Groanbec that the venerable Father Alexis Bachelot expired; and it may be remembered that he agreed to allow the body of the Prefect-Apostolic to remain in his ship during the ten day's voyage to Ascension Island, where it was interred. It was he, also, who commanded the vessel in which, before this event, Fathers Alexis and Patrick were kept prisoners in sight of Sandwich, in spite of his exertions to save them from this oppression. And is it not allowable to think that the services which he rendered to the Missionaries on these two occasions procured for him the grace of dying in the Catholic religion?

"I have now, Reverend Father, to speak to you of a very different personage, but whose name is most celebrated in our islands. There are some things so singular in her life, that I consider I ought to communicate them to you, were it only to pray of you to give me your advice on the subject.

"I have already spoken of the prophetess *Toapéré*; but lest my preceding letters may have gone astray, I shall here repeat the same details, adding whatever new intelligence I have since collected concerning her predictions. It is not a single witness, it is *the population of the whole island of Akamaru*, or rather *of the four islands*, who attest that what I am about relating of *Toapéré* has been really said by her a hundred times in public, and before whoever wished

to listen to her. I have interrogated separately a number of persons, and, on comparing their accounts, I found them to agree perfectly. I required particularly, and received in writing, the account of the chief of *Akamaru*, because, being *Taura* (priest of the idols), and relative of the prophetess, he lived in close confidence with *Toapéré*. I think then that the information which I have obtained is accurate, when the great number and sincerity of the eye-witnesses are considered, and the precautions which I have taken not to be deceived. After these preliminary remarks, I now come to my subject.

Toapéré was of the class of the people, and it was when between thirty-five and forty years of age, whilst rearing her family, that she began to assert that she was inspired by the gods. This was under the reign of *Mapururé*, the grandfather of the present king. During some time she did not differ from the other priests or priestesses, who abused the credulity of the people. She uttered, like them, inarticulate cries, and concluded, according to their custom, by asking for, in the name of the god, by whom she pretended to be inspired, presents and entertainments. But the scene changed soon after: *Toapéré* began to speak distinctly, and the first words that she pronounced created a great surprise amongst the natives. I shall translate her expressions such as I have learned them. 'Our gods are conquered,' she exclaimed; 'behold the God of the stranger; this land is about passing under his power. Yet a little time, and good men will arrive here; I have seen this God: how he is great! He fills the darkness and the light. I have seen him; his upper lip touches heaven, and his lower lip goes down to the abyss. Our gods are nothing compared to this great God!'

"She added, that this event was to be preceded by the arrival of some ships in the port of Gambier; for the islanders at that time had never seen them but at a distance. 'These strangers,' said *Toapéré*, 'are not all good; they will have quarrels with the inhabitants of the island; but, after them, there will come a vessel from the part of the earth which is below, under our feet. It is this ship that will bring you the good men; they will teach a new word, that which is taught *at the lower part of the earth*. The people will listen to them, and become subject to their great God; but you are to suffer, beforehand, a great mortality, and it will be only the strong who shall see these strangers.'

"*Toapéré* even pointed out, with precision, the place where they

were to land: "They shall land where I am; they will commence their preaching at Akamaru; it will be some time before they pass to the great island." Finally, she announced, contrary to all appearance, the future reign of the present king, *Maputéoa*. 'Thou shalt see those changes,' said she to him, 'and then it will not be *Matua*, it will not be *Makopunui*, it will not be.....(here a third name occurs, which I do not remember), it will be thou, *Maputéoa*, who shalt reign!' She also foresaw her own death, and predicted it in public a thousand times. 'How happy shall you be, my dear children, for you who are young shall see all those things! but I shall not see them; I am to die beforehand, as is also the king *Mapurure*.' She added, 'Let this be a mark of the truth of what I announce: it will be after my death that those strangers will come to settle amongst you, and you will then believe in my words.'

"According to my information, all those things were said before the events could have been foreseen, and the natives still take pleasure in showing me that they have been literally verified.

"I forgot a circumstance of the prophecy of *Toapééré*. She announced that those men who would come from the antipodes would introduce into the island new esculent plants and unknown animals, that stir the dry leaves and the dust: it was in this manner that she designated them.

"I have already said, that at the time that our sybil delivered her oracles, no vessel had as yet entered the port of Gambier. Subsequently vessels arrived at different times; and the crews often ill-treated the natives, or were ill-treated by them. At the sight of those ships they used to run to *Toapééré*, to ask her if these were the good men whose arrival she had promised. 'What! these people?' she would answer. 'No, no; have nothing to do with them; they are bad men. And, then, am I dead, that the good men can arrive?' She once, in a fit of enthusiasm, cried out to the people, 'Beat your *toga*, beat your *rereki*; take your grandest ornaments; there is the ship, it comes, it arrives! There they are, those good men, who are to teach you here a new word, and are to make you all happy!' They took her words literally, and they prepared themselves as for a feast: they then came to *Toapééré* to inquire where was the ship that she had announced. 'Wait until I am dead,' she again answered; 'wait, it is on the point of coming; there it is, it arrives without any obstacle.'

" *Toapéré* at length died, during the mortality she had foretold. She might be from sixty to sixty-five years of age. The old king, *Mapurure*, died also in the same year, or shortly after, that is, towards 1803. *Teikatoara*, his son, died before him, having been devoured by a shark ; and *Maputeoa*, his grandson, became the heir of the crown. But he was far from being certain of reigning ; for *Matua*, who had been charged with the government during the king's minority, and who, by his possessions and his quality of high priest, enjoyed a great authority ; possessed of these advantages, he was calculating on availing himself of them to take the place of his nephew, who would not be able to oppose the usurpation. The young *Maputeoa* would, therefore, have certainly fallen on the first occasion, when the *Peruviana* entered the port, and landed Father Caret and me upon the shore of the island of *Akamaru*, on the 7th of August, 1834. It was at *Akamaru* that we commenced our religious instructions ; and we did not carry the word of salvation to the great island until some months afterwards. The first consequence of our arrival was to suspend the execution of the ambitious projects that *Matua* was plotting, and, finally, to induce him to abandon them, on his conversion to Christianity. We have procured for the inhabitants, exclusively of several sorts of fruits and foreign plants, pigeons, hens, ducks, turkeys, goats, sheep, swine, and even cats ; others have supplied them with dogs.

"From all this must we conclude that God, in order to prepare this people for the reception of the Gospel, really inspired the priestess *Toapéré* ? I know not what to say on this matter, and our Fathers know not what to think ; but the fact is, that the events most singularly accord with the prophecy, if we can so term the oracles of which I have just given the faithful translation.

"I recommend myself to your prayers.

"F. HONORE LAVAL, *Miss. Apes.*"

Letter of FATHER CYPRIAN LIAUSU, Priest of the Society of Picpus, to the Archbishop of Chalcedon, Superior-General of the Society.

Mangareva, Gambier Islands,
January 18, 1841.

"My Lord,

"I had the honour of writing to you last year, but I fear that my letter has had the fate of several others, that is, that it never reached you. I shall not, however, repeat what I have already written, as my colleagues must have already given you every information.

"The walls of our church are now finished; we shall lay on the roof in fifteen days, and shall soon celebrate the dedication of the cathedral of Oceanica. It is a hundred and fifty feet long, and broad in proportion; and it has cost us nothing, except for iron and tools. Messrs. Gilbert and Fabian have done all the masons' work, in which they have been assisted by fifteen natives, who prepared the stone under their direction.

"Two years ago, when his lordship, the Vicar-Apostolic, was here, we undertook to assemble seventeen young Mangarevians, who were selected from among the most intelligent, with the view of giving them a more considerable share of instruction, and to make of them, if possible, subjects for the sanctuary. But since his lordship has left for Sandwich, with Fathers Maigret and Armand, it has been impossible for us to bestow any special care on these children, as more pressing engagements consume all our strength and time. They receive, however, some lessons from Father Laval, although this zealous colleague of mine has to instruct and direct the two small islands, Aukena and Akamaru. As for me, I attend to the two large islands, that is, Mangareva and Taravai, of which the population amounts to nineteen hundred souls. If our brethren in Europe saw us every Sunday, tossed upon the sea, which is sometimes rough, in our little boat, going to say a second Mass, and to give to our Christians, who are always desirous of the word of God, four instructions in the day, I am sure that they would hasten to ask of your lordship the permission of coming to share in our labours. It has sometimes occurred that I have had great difficulty in going from Taravai to Mangareva, and still more to finish the holy Sacrifice; and observe, that,

after this fatigue, we have not even rest to recover our exhausted strength. But it is not rest that we ask for, but a Priest, who will assist us to bear the weight of the Apostolic ministry.

“The islanders, with ourselves, solicit this favour: in their eyes the Missionary is the pledge of their perseverance in the holy way on which they have entered; he is, at the same time, to make use of their expressions, the dike raised between them and the deplorable state into which they would undoubtedly relapse, as they say, if the Fathers happen to die, or to quit them. This thought excites them much. Our Christians do not live in idleness; and we shall always take the greatest care to make them avoid this fatal habit, which causes the spiritual and temporal ruin of so many persons. Since the month of November, 1839, they have detached from a reef, which lies at five leagues’ distance in the sea, the loading of three hundred and four large rafts of stones, and to execute this laborious work they had only wooden levers, two or three pieces of iron, and seven or eight large hatchets.

“There are in the great island nine manufactories of cotton-thread, which are divided amongst the different tribes. On the 12th of August of the same year they had thirteen hundred pounds of thread, which had been produced in three months. We are at present finishing nine very tolerable houses, with doors and windows in front: in these the spinners are to assemble, and amongst them will be found the queen herself, and her four aunts, who insist on working in company with the others. There is manufactured, every nineteen days, three hundred and forty-four yards of cloth. Until lately we had at Mangareva but four looms; we have set up just now two others. The islands of Taravai and Akamaru have each the same number.

“Our progress in agriculture is not so satisfactory. The French beans, carrots, melons, and citruls, are the only European plants that come to maturity in this place. The two first succeed very well. The vine, although it grows vigorously, produces no fruit. I have planted many trees and shrubs, which have as yet either yielded nothing or perished. I have repeated the experiments in all seasons, and have always found the same results. A botanist would, consequently, meet little in our islands to exercise his taste; the vegetables are not numerous here. I forgot to say, that the European plants are not cultivated more successfully on the mountains than in the valleys.

"This year we have had no epidemic. We have had only twenty deaths in the great island, and the number of births amounted to forty-eight. Those that we lost were old men, children under three months old, some women, and three young girls, about sixteen years of age, who were drowned. These latter, with a fourth companion, of their own age, went one Saturday to the reef of which I have already spoken; towards evening they wished to return to land, in order to assist at the holy Sacrifice the next day; they laboured for a long time, guiding their little bark against a contrary wind; at length, seeing they could make no way, they cast themselves into the sea, in the hope of reaching, by swimming, the point of the nearest island; but night and the exhaustion of their strength prevented them, and three perished. The following morning the fourth was found floating on the sea, and ready to expire; we had the good fortune to save her. These poor children were victims of their piety, being unwilling to neglect hearing Mass on Sunday.

"We all unite in renewing to you the assurance of our complete devotion and profound respect.

"CYPRIAN LIAUSU,

"Superior of the Mission of

"Our Lady of Peace."

MISSIONS OF THE LEVANT.

VICARIATE-APOSTOLIC OF CONSTANTINOPLE.

Letter of Mgr. HILLEREAU, Archbishop of Petra, Patriarchal Vicar-Apostolic of Constantinople, to the Secretary of the Central Council of Lyons.

Constantinople, Dec. 8, 1841.

"SIR,

"When the numerous members of the Association for the Propagation of the Faith, with the Annals in their hands, pursue, in mind, the Missionaries all over the globe; now sharing with joy in the hopes of the Church in those countries where the faith is received with welcome; now taking part in her afflictions, in those places where the constancy of the faithful is tried by persecution; a great number of these, you tell me, turn frequently their deepest attention to the vast and lovely provinces of Asia and of Europe, of which Constantinople is the centre, both political and religious. The interest that they feel for those countries which have been, I may say, the cradle of Christianity, and which remained about a thousand years comprised within Catholic unity, but which infidelity, seated on the ruins of humbled and subjected heresy, has, for a long time, dismembered from the empire of Jesus Christ; that interest, I say, does not surprise me: religious zeal has many motives for interesting itself for a country where there is so much to be done, and it should not be less anxious for the welfare of the people, than is the policy which makes Turkey the object of its greatest solicitude and care. And, besides, is not every one aware that religion ought to be amongst nations the foundation and crowning of the social edifice, in order that it may have solidity and duration?

"This truth is most clearly illustrated in regard to this country. What people has ever had more completely in their hands the elements for constituting an invincible empire than the Turks had, at the time that they became masters of the country called after

their name? A vast territory, rich and fertile provinces, easily defended natural boundaries, numerous populations, fell under their sway; on the other hand, the power they came to replace was crushed and buried beneath the ruins of its capital, so that the conqueror could found and organize every thing anew. And, with all this, what has been done? Now we can estimate, by its results, the organization of this infidel state. The Turkish nation has remained encamped upon ruins, which it has guarded with courage, but with such a neglectful indifference, that it has not even thrown a stone to close the breach through which it has entered into Constantinople. The mussulmans have continued the rulers of the vanquished, without ever thinking of making them citizens; they have ever been the spoliators of the conquered countries, but never the intelligent possessors, that seek, by industry and labour, to render their domains productive. Why have they pursued this conduct, so opposed to their interests? Because they have been guided by a religious impulse which harmonizes not with the necessities of mankind. What has there been wanting to this prudent and reflecting people, to enable them to found a state encompassed by the most permanent security for order and stability, that any kingdom could possess? In my opinion they only wanted a religion and a moral code, suited to put in order the rich elements of prosperity placed in their hands, and which would be capable of developing and regulating their employment; it is because they had not the true key of civilization, that is, Christianity, that at the period to which we have come their empire is tottering to its base. The number of those subject to its domination terrifies it and really constitutes its principal danger; the vast country that it possesses, worn out by unceasingly producing, without any care of its resources, costs now more to keep than it returns: can one then be surprised that, in this critical situation, Turkey seeks from without the support of every nation, even of those that stretch their hand rather to pull her down than to help to sustain her? She accepts with thanks the protection of diplomacy, which lavishes on her its counsels and interested advice; for her counsellors are desirous of prolonging her agony only until they are ready to gather her spoil.

“But let us leave to history what belongs to it: the business of recording the great events which precede the approaching extinction of a gigantic power. As for you, sir, who are intent only on the prosperity and aggrandizement of the kingdom of God upon

earth, your laudable curiosity would desire to know what is doing, what may be realized at the present time, and what it is reasonable to expect for the triumph of the Catholic religion in these countries. The solution of the following questions will, perhaps, answer your pious inquiries.—What influence does Christianity exercise over the mussulman population? Will there ever be, as in the West, the virtue of uniting, in spite of the opposition of faith and of morals, the conquerors with the Christians, the ancient conquered inhabitants, and of forming of them one people, having only one law and one worship? Will the light of the Gospel shine so strongly as to unveil, at last, to the mussulmans, the absurdity of the doctrines of their prophet? Is it then more difficult to enlighten a follower of Mahomet than an adorer of idols? Has the Church even any well-grounded hope of soon bending the pride of the Christians, who are so long separated from her communion by schism and heresy? Will she be able to induce them to adopt the decisions made in the Western councils, with as much docility as the Latins received the dogmatical articles promulgated by the Synods of the East, in the first ages of Christianity? Can we flatter ourselves that we shall see the millions of Christians of the East form with the Catholics a sincere and lasting union, and labour with us to subdue the entire world to the admirable laws of the Gospel? Do the hopes which it is allowable for us to entertain correspond with our fervent desires?*

On these points, of which the importance must be universally felt, the following is, in a few words, according to my idea, the true state of things viewed in a religious light.

“As the sun diffuses light and heat wherever its rays penetrate, in the same manner does Christianity, which is the only truth in

* These serious questions will certainly bring to mind a statement addressed to the Association upon the actual condition and the hopes of Catholicism in the East. Mgr. Hillereau, less confident for the future, has more fears in what he foresees. Between these two authorities, upon which the one appears to be rather prepossessed with the results which zeal desires, and the other with the obstacles he meets, we have no selection to make; our duty is to give the opinions which may enlighten the mind of the reader upon points of so high an interest. The author of the letter and of the statement agree, however, in showing that the Catholic religion is the only power capable of securing to Turkey the benefit of civilization.

religion, necessarily enlighten; wherever it is preached, the understanding of man, and give an impulse to his will towards what is good. No one, therefore, doubts that the Turkish nation, dwelling in the midst of Christian people, has felt some effects from the divine influence exercised by the Gospel. Their customs and national character have been evidently preserved from the excess of barbarity, which they would have undoubtedly arrived at, were they removed from all contact with the Catholic religion; but this action of the faith upon the mussulmans having taken hold only of the things or persons that could not avoid it, the estrangement and antipathy which fanaticism inspires them with towards us still subsist and are kept up with their former violence; and, after four ages of intercourse, of abode in the same places, they have still no sentiments, I do not say of fraternity for the subjected population, but even of that compassion which the cruelest enemies among the Christians grant to their victims. The rajahs, or Christian subjects, are completely disqualified for the smallest offices; thus do they live, so insulated in the state, that, if they do not rejoice at them; they are at least insensible to the calamities which afflict it. As for the mussulman, it is almost impossible for him to find the way of truth; the law makes it a crime for him to attempt the smallest examination of what is written in the book of his false prophet, and the sword, even at this day, would show no mercy to any person who would have the courage to abjure the errors that the Koran teaches. Islamism is the natural enemy of Christianity; and if we go back to the first cause which produced it, we might say that hell, after having sought in vain, in the Church herself, the elements of destruction which she cannot contain, because she is a divine work, conceived the project of crushing her; and, with this view, raised up a power, inaccessible to reason, a material, blind, unbending force, which it has hurled against us with the most furious fanaticism. Large breaches have been made by this fearful scourge in the empire of Jesus Christ; beginning in Africa and Spain with the Saracens, and subsequently in Asia and Europe, by the Turks. But in its success it has only been an instrument of Providence; on the one hand to annihilate Arianism, and on the other to punish schism and heresy. In this manner it is that God baffles the plans of his enemies, and renders them subservient to the execution of his mysterious designs.

“The mussulmans, it should be remembered, are hostile to us.

from religious conviction; it is, then, humanly speaking, impossible that there can take place any approximation, any fusion, between them and the Christians whom they hold in subjection, unless through such a change as will totally alter the relations between the rulers and the governed. The Turkish people have no other social bond than that of religious worship; the term patriotism has no meaning for them; they act only by the Koran, whether in peace or in war;—here the state is altogether in the religion; religion is the fundamental law that gives to the sovereign his rights, as it is the sole authority that sets limits to his absolute sway. The mus-sulman, moreover, is far from being indifferent to the propagation of his errors: his proselytism is still ardent; he receives with joy those who ask to be initiated, and the adoption of the faith is for all an absolving from every crime; it restores to freedom the criminal who is ready to be fixed to the gibbet. It is clear, then, notwithstanding what the able politicians may think, that civilization without Christianity will be powerless to form this people and to raise them to the rank of the European nations; and the Gospel will not be able to subdue the mussulman until Providence has ceased to make him an instrument of its secret judgments. If it may be truly said that no social union is possible between the Christians of the East and the Turks, on account of the character of the religion they profess, is it not just to observe that God has not permitted a union which would have only turned to the advantage of heresy? He has, undoubtedly, wished to show in the East, as well as in Africa and Spain, by striking events, that he guards the limits of Catholicism, and that the faith, with the Christians who have broken the bonds of unity, has no longer the power of opening the eyes of the nations that are plunged in the grossest errors, or of making them value the Christian virtues. Perhaps, I should say, in conclusion, that infidelity will not disappear from Turkey until the time when heresy shall bow before the august authority of the universal Church.

“ Indeed, the future destiny of Turkey is as yet too deeply hidden within the secrets of Providence, for one to predict with certainty anything concerning it. The East was certainly nearer being won to the Catholic faith at the time that the West inundated it with the victorious crusaders; it was, I say, nearer to a return to unity, than at the present day, when it is abandoned to the arrangements of an experimental policy, which is necessarily exposed to a

thousand unforeseen accidents, the least of which may baffle every calculation and disappoint the fairest hopes. But, since the conduct of the heretics ought, according to appearances, to have so direct an influence upon the future circumstances of these countries, I shall lay down in a few words the state of the two principal dissentient Churches, the Greek and Armenian.

“The dispositions of the Armenians to re-union with the Catholic Church are favourable, and they become more so every day : notwithstanding the constant opposition of the leaders, conversions take place in considerable numbers ; priests, bishops, and whole families, ask to be admitted into the Roman Church ; a great many have been received within its bosom ; others are waiting until certain obstacles be removed, to allow them to make a public profession of the faith which they appear to have already embraced in their hearts. There is reason to believe that the greater part of the Armenians would become Catholics within a few years, if the Ottoman government granted liberty of conscience to its subjects, or Christian rajahs, and if no one could be punished on account of religion, except by the penalties that may be inflicted by ecclesiastical discipline.

“The following are, according to my opinion, the reasons which dispose the Armenians to seek for the truth.—They are happily free from those prejudices and antipathies that popular traditions transmit to the most remote generations ; they have never had any estrangement from the Roman Church, because they have had no quarrels with her ; their national Church is, as it were, without a head ; for the only patriarch which it acknowledges resides within the Russian dominions, near the confines of Georgia, whence, on account of the difficulty of communication, he exercises only a shadow of jurisdiction over the distant diocesses. In order to retain to himself an authority which is passing out of his hands, he consecrates as bishops persons whom ambition leads to seek this dignity, and he sends them to rule the churches in his name, without having previously, as usage requires, consulted the wishes of the clergy and people. From this arises an almost general discontent against the patriarch, whom they willingly abandon, because they have nothing to fear or hope for from him. Besides, it is easy to foresee that Russia, by the influence that it will exercise in the choice of his successor, will acquire a share in the spiritual government of the nation.

“Rather than obey the Russians, the Armenians would prefer uniting themselves with us. Destitute of the resources that are necessary to preserve the nationality of a people in the most critical circumstances, living, as it were, in a strange land, with the inhabitants of which they do not coalesce; they have not the sight of the country where their fathers ruled to give life to their patriotism, nor popular monuments, nor historic recollections to remind them of what they were, of what they might yet be; any nobility, any aristocracy, charged with preserving the honour and dignity of their nation, which they might have had, has either disappeared, or never existed, for we find no traces of them: their only importance is derived from their success in commerce—an importance which, like the fickle fortune of the merchant, does not pass beyond the second or third generation. In this state of things, and in the midst of the daily repeated reports of the approaching dissolution of the Ottoman empire, the Armenians, considered as a people or a church, are without any real support against the attempts which the Muscovite sovereign is making to reduce to a unity of worship all the Christians of his states, into which this nation is being gradually absorbed. It is then not surprising that, yielding to the impulse of their religious feelings, these erring brethren are seeking to draw near to Catholicism, and that they are endeavouring thus to place themselves under the powers which have been called to pronounce upon the destinies of Turkey. The conversion of this numerous people is therefore an object worthy the attention and prayers of the members of the Association. May all the obstacles that still retard it be speedily removed!

“As for the Greek nation, whose future fate, religious and political, justly occupies the public mind; because, on the one hand, with some foreign assistance, they would be able, from their numbers and geographical position, to strike a mortal blow to the empire under the yoke of which they still partly live; and because, on the other hand, by their union with a neighbouring state, they could destroy the equilibrium upon which the European policy rests—their present dispositions do not forebode an immediate return to the Latin Church. Theological dissensions reduced the Greeks of the middle ages to a state of complete powerlessness, their religious and national antipathies prevented them from consolidating the throne of Byzantium, when they might easily have done so by the aid of the crusades; the same hatred led them to reject,

in the fifteenth century, the succour which would have saved them from the Turks, and they disappeared under their fallen ramparts.

“ Since its fall, the Greek nation has preserved and sustained itself by its religion, with which it is so identified, that it does not acknowledge as belonging to it those who profess not its worship ; every thing that affects the Church becomes a national affair ; and whatever is of a common interest is decided solely on religious grounds. Thus, even the future political destiny of the Greeks will depend on the part they will take in regard to their faith. This people possesses a remarkable quickness of understanding, but is almost incapable of reflection, and more disposed to wrangle than to deep investigation ; if they do not seize the truth at once, they afterwards discover it with difficulty. Who can tell but that, guided by its sympathy for a similar worship, and an indisposition to acknowledge the primacy of the successor of St. Peter, it will be induced to submit to the ecclesiastical supremacy of a prince, who, not with censure, but with exile, punishes resistance to his will, even in matters of religion ? Who knows but that, one day or other, the political sovereign, when become pope of the Greek Church, will call to his aid, at a seasonable moment, the principle formerly professed by the bishops of Constantinople, viz., that the seat of ecclesiastical authority follows the seat of empire ; and that he will make of this ancient capital a mere bishopric, depending on Moscow or Saint Petersburg ? The pamphlets that appear from time to time urge the nation towards this principle ; in several periodical writings, and in the newspapers, the old hatreds against the Latins are skilfully revived ; the West is represented as an infidel land that has lost every thing, changed every thing, even to baptism. This language is little calculated to make the schismatics advance in the way of reconciliation, and to lead them to return ; hence the people, and nearly all the Clergy, stretch their arms towards Russia : it is to the North that their eyes turn to look for the star of salvation. In the upper class there are persons who found their hopes elsewhere ; but they could not controul the blind impulse of the mass, who think they serve the interest of their religion by advancing towards the Muscovite yoke.

“ The foregoing, sir, is all I can say to you for the present. I shall not speak of our mission ; in the midst of the circumstances I have described, it should be, by the learning and zeal of its evangelical labourers, in a situation to second the views which all good

Catholics have upon these countries ; and it is also to produce the desired results that I devote all my cares, and all the resources supplied to me by the Association for the Propagation of the Faith.

“ Accept, &c.,

“ ✠ JOHN MARY, *Archbishop of Petra,*
“ Patriarchial Vicar Apostolic of
“ Constantinople.”

MISSIONS OF INDIA.

VICARIATE-APOSTOLIC OF AGRA.

Extract of a Letter from FATHER FRANCIS, Capuchin Missionary-Apostolic, to Rev. M. ROSAT, Vicar-General of Gap.

Agra, January 20, 1842.

“ My Dear Friend,

“ The Association for the Propagation of the Faith makes here new progress, and it is likely to have still further success ; the zeal to be enrolled as members increases daily. An Irish serjeant, who is as good a Christian as he is a brave soldier, writing to me lately, when sending his usual tribute (he gives 2s. 6d. a month), thus expresses himself : ‘ I would wish that every one did the same, it is so excellent a work ! ’ I shall also, at his lordship’s desire, mention that the 31st regiment of foot has given me in the space of eleven months more than thirteen hundred francs (£52) in aid of the Missions. This regiment contains only five-hundred Catholics. They are all private soldiers, and have just marched, probably, alas, to be massacred—they are gone to fight against the Afghans, of whom I shall have occasion to speak, in communicating some infor-

mation on two provinces of this Vicariate, Afghanistan and the kingdom of Lahore, the most interesting, perhaps, and unhappily the most neglected.

“Afghanistan, known also under the name of the kingdom of Caboul, all over its surface is bristling with mountains, which might perhaps be more correctly called rocks, and which generally terminate in narrow valleys or deep passes. It is situated between the great plains of Hindoostan, which it bounds on the south-east, Persia on the west, and the kingdom of Lahore on the east. The population of this state is composed of a great number of small tribes, under the authority of different chiefs, all of whom depend on the same sovereign, and furnish to his armies their contingents of soldiers. It would be tedious to enumerate the multitude of those tribes, which are not less warlike than passionately fond of independence.

“Within a short period, the king of Caboul, Dost-Mohammed, having too openly favoured the Russian influence against the English interests, was driven from his states by the British arms, and replaced by his brother-in-law, a prince entirely devoted to his protectors. Dost-Mohammed was beloved by his people, whom he rendered happy; his rival, who had neither his talents nor virtues, in possessing himself of a throne conquered by the aid of strangers, has received from his new subjects only their hatred.

“I have already said, that this nation, as wild as the rocks it inhabits, possesses warlike instincts, and a love of freedom, which contrasts strongly with the timid docility of its neighbours. Less subdued than weakened by its reverses, it has bowed for three years before the English power; but within a few months, in a general revolt, conducted with such unity of purpose and secrecy that nothing of the kind could have been expected from the most civilized nation, the Afghans have surprised the vigilance of their conquerors. A part of the English army has been rather massacred than defeated, and the other is still besieged by the whole nation in arms; perhaps it will be obliged to surrender, for want of supplies.*

* The 5,000 men that composed this army, after having resisted, during two months, more than 40,000 revolvers, being without provisions, firing and ammunition, abandoned in the depth of snow and mountains, and being unable to await until spring for relief, have been all massacred while endeavouring in desperation to cut their way through the enemy.

"In this country there is a considerable number of schismatic Christians, Greeks or Armenians; they have a handsome church at Caboul; but their ignorance is such that they scarcely know the first principles of religion. I have never heard that there are any Catholics amongst them.

"It is certain, however, that these people of the mountains, as yet new and strangers to the corrupting influence of European civilization, as well as to the vices of the Indians, appear better disposed than the latter to receive the light of the Gospel. They are more intelligent and more active, less inclined to domestic theft, but more given to robbery. To a more energetic character they add also a more happy physiognomy; their complexion equals in whiteness our own, although their features, taken together, bear a striking resemblance to those of the Monguls, of whom they have always formed one of the principal branches. I had asked of my Bishop the permission of penetrating into their country, in company with an English regiment, in order to ascertain of myself their dispositions; but his lordship judged that the time was not yet come to take such a step, and the late events have justified his prudence: if I had gone, I should have surely been massacred; for the Afghans would have taken me for an emissary of their enemies.

"Lahore possesses many titles on the interest of a Missionary; because the Gospel appears to be on the point of being there introduced. I shall give you upon this country some details which I borrow from the reminiscences of a well-informed man, who has lived there for a long time, under the reign of Randjit-Singh.

"The kingdom of Lahore is still known under the name of the kingdom of the Pondjab, and under that of the empire of the Seikhs; its most famous king in latter times has been Randjit-Singh, of whom I shall hereafter speak. The capital, which has given its name to the country, is at present much fallen from its former splendour. The Hindoo historians, according to their habit, bestow the most extravagant praises on this ancient city; it is even a popular saying in the country, that Ispahan and Chiraz united (they were formerly, after Pekin, the most populous cities of Asia), would not have equalled the half of Lahore.* But whatever truth there may

* Ispahan, formerly the capital of Persia, is no longer any more than the shadow of its passed splendour. The 700,000 inhabitants which it reckoned in the time of Abbas the Great, are now reduced to about 200,000; and it

be in the story of this grandeur, which seems to be a little fabulous, the modern town, which is considerable, without, however, being immense, arises from the midst of the ruins, which still mark the extent of the ancient city.

"It contains within it several remarkable buildings, amongst which are distinguished the two mosques of *Masdjid-Padshah*, and of *Masdjid-Vizir-Khan*. The first is built with a sort of red stone, which easily crumbles, and is found in abundance near Delhi and Agra. The largeness of the building, the elevation of the minarets, built with taste and boldness, the dimensions of the cupolas, and the grandeur of the entire edifice, render it worthy of its founder, the famous Aurang-Zeb. This emperor, it is said, ordered his vizir to raise for his devotions a temple that would surpass every other monument of religion. The minister, accordingly, built at great expense the mosque, *Masdjid-Vizir-Khan*, and went to announce to his master the completion of his work. The sovereign quitted forthwith his palace, in order to proceed to inaugurate the new temple, but on his way thither he heard the people say, 'See the emperor going to visit the mosque of his vizir, Khan.' At these words the prince turned back. His views were not accomplished, since the sanctuary had received, not his name, but the name of his minister: he ordered immediately that another should be built, under his own direction, and he was so fortunate as to give his name to the new temple.

"The mosque of *Masdjid-Vizir-Khan* is likewise a magnificent ornament of Lahore; its minarets are of a great height; it is covered with gilt tiles, and the domes are loaded with Arabic inscriptions. They say the entire Koran is written upon the interior and exterior walls of the building. Near it is a small bazaar, the revenue of which was formerly appropriated to the support of the mosque, and of the pilgrims visiting it; the Seiks make a different use of them; and they have even converted the two temples of

is only within these few years that they reached this number. It seems, then, that it is rising from its ruin.

Chiraz, upon the Roknabad, is situated in a delightful and fertile valley. The people are industrious and much engaged in commerce; there are eleven colleges in the city, and the inhabitants amount to about thirty thousand. The Persians call Chiraz the *abode of knowledge*, in allusion to the taste which its inhabitants have always shown for letters.—*Geography of Balbi*.

which I have just spoken, and their adjoining courts, into stables for their cavalry.

"The streets of Lahore, like those in almost all the towns of India, are exceedingly narrow; and the same complaint may be made of its numerous bazaars. The houses, which are of brick, are, however, of an unusual strength. Throughout all the Peninsula there are no buildings of stone, except the great public buildings, in the erection of which they spare no expense, and often even make use of marble. One of the handsomest private dwellings is the house of *Jemadar Khachial-Singh*. He was an old brahmin from the neighbourhood of Sirdanach, the capital of the Princess Begum, with whom my letters have made you acquainted. To make his fortune, he abjured the religion of his fathers, and cast himself into all the Mahommedan superstitions, which are far more profitable than the practices of Indian idolatry. From a common scullion he was raised by Randjit-Singh to the rank of general.

"In the frequent visits which the prince pays to Lahore, since it has ceased to be the royal residence, he inhabits the citadel which occupies the north-west corner of the city, where there is an immense powder magazine, and manufactories of all sorts of munitions of war. I have said enough about Lahore. I now pass to a piece of news that will interest your piety.

"His lordship intends to send you the entire Bible in Indian characters; but this work will require time. You will, perhaps, be pleased with the Lord's Prayer in this language: I send you it, with the literal translation arranged in such a manner that the English word corresponds to the first Indian word, and so on.

E bap hamâré djo âsmâne min haé tërà nâme pah rahé teri

O Father our who heaven in art, thy name holy remain, thy bádchâhate ave, djaèsâ âsmâne par taesâ zamîne pur bhi terè razâ kingdom come, as heaven in, as earth on, also thy will hové; jab dîne ki hamari roti âdje hamin dè bakhche hamarè may be; every day of our bread to-day to us give, forgive our gonah djaesâ ham bakchtè hain âpné gonah garon; ko azmâiche min sins as we forgiving are our offenders; to the trial in hamin dâl na de, lekine badi sé hamin bâtcha. esâ ho. us delivered, do not give, but evil from the us preserve. So be it.— (Amen.)

"A clearer translation of the Lord's Prayer in the Indian tongue:—

"*O! our Father, who in heaven art, that thy Name may remain*

holy ; that thy kingdom may come ; as in heaven, so on earth also, that thy will may be. Our bread of every day to-day give us, and forgive our sins as we forgive our offenders. Into temptation do not deliver us, but from evil preserve us. Amen.

“ I am, &c.,

“ P. FRANCIS, *Missionary-Apostolic.*”

N.B.—The Bishop of Gap (France) begs of us to announce that he will receive into his college any young men who are willing to devote themselves to the apostolic ministry in the mission of Agra.

The printing of this number was almost finished when the following letter arrived. The news it contains will explain the reason of our anxiety to publish it.

FATHER CHEVRON to the Rev. FATHER COLIN.

“ Wallis, June 28, 1841.

“ The news which I announce to you, if it grieves your heart, will at the same time console your faith. Father Chanal has merited the happiness of shedding his blood for the cause of Jesus Christ.*

“ I was with him at the Isle of Futuna, when, in the month of last December, I had to embark for Wallis, for the purpose of going to assist Father Bataillon, who saw his flock as well as his dangers daily increase. It was with much regret that I quitted Futuna, where I left Father Chanal exposed to great persecution. One thought consoled me, namely, that I sacrificed to obedience the crown of martyrdom—a sacrifice which is always great for a missionary. Four months after my departure our pious colleague received in Heaven the palm which was denied to me.

“ The following is the history of his last moments. He had recently won to the Catholic faith the son of the king of Futuna. This young man, to escape from the anger of his father, whom his

* Father Peter Chanal was born at Cuet, in the Diocese of Belley. He left France in 1836, under Mgr. Pompallier, who made him his Provicar, and confided to him the mission of Futuna. He died the 28th of May, 1841, at the age of 40 years.

conversion had exasperated, had retired to a village principally inhabited by his own family. On the 27th of last May the king himself went to seek for his son, and endeavoured, by every possible means, to bring him back to the worship of idols; but his efforts were vain, the young neophyte remained immoveable in his faith. After a short interview with the other members of his family, the king retired, to concert, no doubt, the execution of the crime which was to be committed the next day. On the morning of the 28th, about seven o'clock, an islander came to the house of Father Chanel, and begged of him to dress a wound, which he had, he said, just received. Whilst the missionary is preparing to relieve him, the native strikes him with a club on the forehead. The Father did not perceive, until that moment, that his house was surrounded by armed islanders; one of them advances towards him, and strikes him repeatedly with a stick. The victim falls on his knees, and, praying, wipes away the blood that flows from his forehead. A third assassin stabs him with a bayonet, which, penetrating at his shoulder, comes out at his arm. The Father, without saying a word, takes the weapon from his wound, notwithstanding which he still lives. The murderer who had struck him first orders him to be despatched, but no person obeys him; each one thinks only of seizing on his little furniture and linen; he then takes some carpenter's instrument, which he finds at his hand, and with it gives a blow to the Father, which carries away the upper part of his head. They say that the king himself, who was with these madmen, had him buried near the house.

"Such has been the glorious end of our venerated colleague. His death leaves the island of Futuna destitute of spiritual relief. On the arrival of his lordship Bishop Pompallier, whom we expect shortly, I hope to obtain the favour of going myself to gather the harvest, which has been rendered fruitful by the blood of the new martyr. His prayers will perhaps obtain for me the same crown. I am anxious to add, in order to prevent or remove your fears, that at the moment that the islanders went to the house of Father Chanel, brother Mary-Nizier and the Englishman, who lived with the missionary, had providentially gone out to visit a sick person among the *Vanquished*. The latter generously protected them until the arrival of the ship which brought them back to Wallis, where they have been with us ten days."

MISSIONS OF TONG-KING.

*Letter of FATHER JEANTET, Missionary-Apostolic, on the last
Martyrs of Western Tong-King.*

Province of Nam-Dinh, February 20, 1841.

"On the 30th of May, 1840, during the silence and darkness of night, Trinh-Quang-Khanh, governor of the province of Nam-Dinh, proceeded to surround a little village situated at three leagues distance from Vi-Hoang. For what purpose is this nightly march, and this army that accompanies him? Is he going to surprise some robbers, or to give battle to rebels? Far from it: rebels and robbers have arms, and our mandarin must have enemies that fight only with patience; if the tiger takes the field, be sure there is innocent blood, the blood of women or old men, to be spilled.

"In effect, he had been told that this obscure hamlet concealed some European priests, and he sets off by stealth to ensnare his prey: it is not yet day, but all the outlets of the village are already closed; they are watching to catch the least noise; they are only waiting for a gleam of light to be able to distinguish the confiding victim, that is at this moment asleep, or at prayer. At length the hour is come; the trumpet's sound has echoed at the four corners of the village: every one must come out and appear before the mandarins. At this first review several persons appear suspicious, and they are placed under the particular inspection of the people belonging to the governor; and the searching of that day produces no other results.

"Towards evening, Trinh-Quang-Khanh, furious at having been disappointed, was preparing to raise the siege, when one of the informers, throwing himself at his feet, besought him to continue his searches for two days longer, and to spare nothing, even to the demolishing of the houses, in order to come at the hiding places of the missionaries; and if, at the end of that time, by these rigorous measures he should not discover either priests or things belong-

ing to religion, he would allow himself and all his family to be punished with death. The persecutor was but too desirous of granting his prayer; early the next morning they resumed their searches with new ardour; all the walls were pierced or thrown down, every hole was sounded, and every suspected spot was minutely examined. There was then no impenetrable asylum: Father Nghi was discovered in the house of a fervent Christian. He himself, in a letter written from his dungeon, gives the following account of his arrest:—

“The 29th of the fourth moon (30th of May), whilst I was offering the holy sacrifice, a voice cried out to me, Father, the village is blockaded. I immediately put off my vestments and fled to the house of a pious woman, of the name of Duyen, where, for a long time back, there had been contrived for me a hiding place. During the first day the house was searched several times; they often came quite near to me, without suspecting the place where I was hid. In the evening, seeing that the mandarins were not withdrawing, and being persuaded that the next day I should inevitably be discovered, I had the thought of taking advantage of the darkness to escape. Could this attempt have succeeded? I have reason to think it could not; besides, it would be, perhaps, to go against the will of God: I was also afraid of allowing to escape so favourable an opportunity of dying for the faith. After having reflected for a moment, I committed myself to divine Providence, and I awaited the day.

“It was about seven o'clock in the morning, when a band of soldiers approached my retreat. ‘This place,’ said one of them, ‘has a suspicious appearance.’ The person at their head ordered them forthwith to pierce the wall.—I was discovered. ‘Are you a priest?’ said the officer to me. ‘Yes, I am a Priest, and ready to undergo the penalty that the mandarins may please to inflict on me: I ask your favour only for the family with whom you have found me.’ A bar of silver induced him to grant my prayer, and the generous Duyen was allowed to go and join the other women of the village. As for me, whilst they were dragging me from my hiding place, each one was disputing the honour of having taken me: one would imagine that they were contending for the conquest of the world. The better to establish their claims, one pulled me by the hair, whilst others beat me with sticks. The officer commanded, in vain, that I should not be ill-treated, yet I did not receive one insult; the

less: some through ambition, some from contempt, all, in a word, did their best to ill-use me; after which I was conducted to Trinh-Quang-Khanh, who decorated me with a cangue of bamboos, seven feet long at least.'

"Towards eleven o'clock in the forenoon, Father Ngan, curate of Father Nghi, was also discovered in the house of a Christian named Martin Tho, who had already more than once offered asylum to the persecuted priests. I have received from himself the account of his arrest, which, from his prison of Vi-Hoang, he wrote to me thus: 'Reverend Father, I went from Keman to Ketan, for the purpose of receiving the sacrament of penance from Father Nghi: I intended to pass with him two or three days. How could I foresee that I should accompany him with such a grand cortège to Nam-Dinh? From Saturday, the 30th of May, until Sunday, I escaped all the searches of the soldiers. A little before mid-day they pierced the wall that concealed me. 'Is this a European? Is this a European?' shouted the satellites on perceiving me. 'Look at my face,' said I: 'does it not answer all your questions? On other points I shall explain myself when interrogated by the mandarin.' While I was speaking these few words, they pulled me from my nook, as they would have dragged a robber from his lurking place. Nevertheless, I had my heart full of joy, and my sacrifice was made. 'This man fears no one,' said the soldiers amongst themselves: 'death awaits him, and he still smiles.' Being conducted before Trinh-Quang-Khanh, I saw Father Nghi wearing the cangue, and several inhabitants of the village in chains. Without further delay, I received a collar similar to that of the Father. Whilst they were placing it on my neck, my lips repeated, '*Deo gratias!*' my heart beat with joy; for I was on the way to heaven.'

"On the evening of the same day Father Think was also taken: he had the spiritual care of the congregation of Ke-Trinh, where the prefect of the province constantly resides. This excellent old man, eighty years of age, finding no longer any asylum in his parish, had sought a refuge at Ketan, a village almost entirely composed of Christians, who are most devoted to the missionaries. His infirmities prevented his being concealed at the moment of the blockade; he was left stretched on an old bed, in the manner that they treat sick persons on such occasions. The soldiers came several times to his bed, without suspecting that he was a priest; and the infection, caused by a sore he had on his lip, removed the desire of examining

him more closely: but there were persons about the mandarin who had a more practised eye, and they had suspicions, which they immediately communicated to their master. 'This sick old man,' said they to him, in a persuasive tone, 'this old man has much the appearance of being a priest.' Trinh-Quang-Khanh, whom the mention of the name puts in a phrenzy, rushes instantly towards the retreat of the old man, and has him brought before him into the middle of the court.—'Trample on this crucifix,' says the judge *Priest*—'God forbid that I should!' *Mandarin*—'Are you a priest?' *Priest*—'Yes, I have that honour.' *Mandarin*—'Walk on the cross and I let you go.' *Priest*—'To apostatize at my age! I have been guilty of enough of folly without doing this.' These answers were not calculated to mollify the tyrant; he ordered Father Thinh to be added to the other prisoners, and to be treated in the same manner. It is easy to imagine the joy of the persecutor at seeing the three priests that had fallen into his hands!

"Two catechists were also arrested; several articles belonging to religious purposes were likewise discovered, and the houses that contained them were given up to pillage. The devastation once begun, it was extended without distinction to the entire hamlet, which the chiefs abandoned to the mercy of the soldiers, thus punishing as an act of rebellion the hospitality afforded to a few proscribed men. Trinh-Quang-Khanh might take credit for the zeal with which his satellites seconded his views, for, after their departure, a great number of families were reduced to the greatest destitution. Towards the evening of the second day of the fifth moon (1st June), the governor resumed his march to Vi-Hoang, the capital of Nam-Dinh, carrying with him our three priests and eleven prisoners, wearing the cangue; amongst the latter were two pagans.

"On the first of July, Trinh-Quang-Khanh ordered them to be taken out of prison and delivered to the great mandarin of justice, in order to be tortured and condemned, in case they refused to abjure their faith. He himself conducted the first examination.—'Are you willing to apostatize? (said he to the priests): from whom have you received ordination? how many Europeans are there in the country? do you know the person whom they call Vaong?'—'Mandarin,' they replied, 'to apostatize would be a crime we will not commit; we have been ordained by Dr. Gortyne, who is a long time dead; in latter years there was also in the country a

European, called *Cao* (Dr. Borie), but we have heard it said that the king has sent him to execution ; as for the European *Vaong*, we know him not, we have never had any intercourse with him.'— 'If you do not point out his retreat, you shall be put to the torture ; we shall see whether red-hot pincers will be able to extract the truth from you.'

"Observe particularly that to give effect to these threats, there was on the spot a smith, with his forge, pincers, and burning charcoal, to torture the accused. 'We have told all that we know,' replied Father *Nghi* : 'though you should burn our limbs, one after the other, we should not be better informed on what you ask of us.'— 'Let them be exposed in the court to the heat of the sun,' said the judge : 'this star, more powerful than we are, will, perhaps, inspire them with better sentiments.' During the dreadful thirst that consumed them in this state, no one was allowed to relieve them ; if they asked for a drop of bad water, they were loaded with abuse ; and their cries of distress were answered with blasphemies.

"Whilst the three priests were undergoing this horrible trial, they proceeded with the examination of the other Christian prisoners : two of them yielded to the force of torments, and betrayed their faith. Crucifixes were fastened under the feet of those who refused to apostatize ; but upon their persevering in the refusal to consent to this profanation, the judges, after having them tortured, sent them back to their dungeons.

"They were brought out again, on the 6th of the same moon, to appear before the mandarin of justice. *Trinh-Quang-Khanh*, who was the main-spring of the proceeding, having taken care to place crucifixes before the confessors, he first addressed the priests, saying, 'Do you consent to apostatize ? If you are sincerely converted, if you abjure the worship of Jesus, trample upon those crosses, and the king pardons you ; if not, we shall put you to death, in conformity with the laws of the state.'— 'We are priests,' replied the three confessors with one accord ; 'our lives are in your hands ; to redeem them by outraging the Lord of heaven and earth would be a crime to which we can never be brought.'— 'Obey, or you die.'— 'If we are to walk to execution, we are ready,' answered Father *Nghi* in the name of his companions ; 'it is a thousand times better to spill one's blood, than to abandon the God in whom we put all our confidence.' He had scarcely finished these words when the furious mandarin began to blaspheme : from forty to fifty blows of

a staff, which he ordered to be given to the three priests, appeared to him a very slight punishment for such bold language ; Father Thinh received a greater number, because, no doubt, that being older, he should have given to others the example of submission. They were again exposed, as on the preceding day, to the burning sun, and their disciples were again beaten in their presence.

"On this occasion they also witnessed two apostacies. If any thing could console them for this affliction, it would be the affecting scene that terminated the examination. The confessors, in the midst of torments, had replied by constant refusals to the threats and solicitations of the judges. Their firmness rendered the mandarins furious : Trinh-Quang-Khanh, beside himself with rage, conceived of a sudden the idea of a torture which his tiger heart alone could suggest. The three Fathers were before him, under the rays of a burning sun, their bodies torn with recent scourging ; Trinh-Quang-Khanh commands the other Christians to lick up the blood that is gushing from their wounds. The order was hardly given, when John Baptist Con throws himself at the feet of Father Nghi, whilst the other confessors, imitating his example, kneel around the ministers of Jesus Christ and respectfully kiss the bleeding wounds of the martyrs. 'Do you see,' exclaimed the governor in a phrenzy, 'do you see how they still venerate those priests ! And persons will say that those people are not bewitched !' he added gnashing his teeth.

"The next morning a new examination took place. They inquired again of the Fathers if they were willing to abjure. 'Great mandarin,' they replied, 'our resolutions are the same ; we will never change them.' This answer drew down upon them a shower of blows, which tore their flesh in a cruel manner. We now let the martyrs themselves speak of the severity of the punishment inflicted on them. 'Father,' wrote to me Father Nghi, 'the pain I felt that day was dreadful ; I suffered the more, because the rods opened anew the wounds of the other days. I could not tell you the number of the strokes we received.' Father Ngan expressed himself in nearly the same terms : 'When the judges summoned us anew to their bar, I was still so bruised with the torture of the preceding day, that it was impossible for me to walk ; I had to hire a man to carry me to the court. Having appeared before the mandarins, and refused to apostatize, I felt a multitude of rods laid on my back ; and I assure you, Father, that those people understand well their

business, for they did not use their hands sparingly ; but, as our Lord said, *My yoke is sweet and my burden light*. Ah! Father, it was then that I truly felt the truth of that expression. My flesh was falling in pieces, and my heart was abounding with joy!

"After the three priests, the turn of the disciples came next; two of them only came successfully out of this last trial—John Baptist Con and Martin Tho. These valiant soldiers of Jesus Christ opposed a calm, unruffled countenance to the rage of the tyrant, and to the cruelty of his ministers. 'You have committed a great fault,' said Trinh-Quang-Khanh to them. 'You have infringed the laws of the kingdom, by giving asylum to proscribed persons, and by concealing the things appertaining to a forbidden worship; nevertheless, if you trample upon this crucifix, the king will pardon you, and restore you to your families. Do you see your body covered with gore; think of your children, and for what purpose you cause their ruin and your own by a foolish obstinacy! I give you the choice between apostacy and death.' 'Grand mandarin, we are attached to life, and who is not? but we would not dare to commit a crime to preserve it. We have concealed some priests it is true; you are free to punish us for this, but we will not rush into everlasting misfortune to disarm your rigour.' 'Insensate men, how can you hold such language? Speak sincerely: are you not sorry for having kept amongst you the Ministers of the religion of Jesus?' 'No, great mandarin,' replied John Baptist Con; 'we are far from repenting of it; it is a good work that we have done: you have but one way of correcting us for this—to put us to death. If you send us back to our homes we will conceal the first Priest that we meet, even though he should be a European. Our missionaries train us to virtue: they are our fathers; could we abandon them?' This answer made the governor blush; he adjourned the court, and ordered the Christians to be brought back to prison.

"On the following day their constancy was put to new trials. The two neophytes were carried into court. The deplorable condition in which they were rendered them unable to walk. The same conditions were again asked by the mandarin, and the same answers given to the accused. From questioning they proceeded, as usual, to torture. The Fathers Ngan and Nghi received from thirty to forty strokes of a stick. As for Father Thinh and the two other confessors, the judges, moved perhaps by the sad state in

which they saw them, and unwilling perhaps, also, to lose their time, ordered them to be carried back to their dungeon, without, for the present torturing them. They resembled, alas! rather corpses than living bodies; one could hardly believe, on beholding them, that a soul could dwell beneath their wounds. Martin Tho was the most disfigured of all the victims; the infectious odour that came from his sores was such, that the satellites, although accustomed to exhalations of this sort, unable to endure it, drove the poor agonizing man out of the common prison, and confined him in a miserable corner, where he inspired compassion even in the most inhuman hearts.

“One might imagine that the zeal of the mandarins was now exhausted, and that they had only to order the dying confessors to be dragged to execution: it is not, however, so. They sent their satellites to fetch the wives and children of the two Christians—of those two heroes, who were worthy the brightest ages of the Church—hoping that the voice of a wife and of a son would be more effective than the apparatus of torture. But some knowledge of the plan fortunately reached the ears of the prisoners, and they immediately despatched an express to their families, recommending them to fly, for fear that, being put to the torture, they might not have courage to withstand the anguish of torments. The soldiers, therefore, went on a futile embassy, and the mandarins had once more the shame of seeing themselves conquered.

“Besides the sufferings of which I have spoken, and which were common to all the confessors, Martin Tho underwent private examinations and unheard-of tortures. On the 10th of the sixth moon he appeared alone before the judges, and had to answer concerning all the things connected with religion which had been seized in his house. They made of these seventeen charges. Apostacy was again proposed to him, as the only means of saving his life. Upon his refusal he was stretched on a pole, and tied in such a way as to dislocate his limbs; two cords were fastened to the ends of his cangue, by means of which the soldiers held him suspended at the distance of a foot from the ground. In this state, so painful to the sufferer, a crowd of executioners beat him with rods; some struck him on the feet, others upon the hands, whilst some tore away his hair, and others pierced his flesh with lances, which they plunged into his bleeding wounds. ‘You will not apostatize!’ cried Trinh-Quang-Khanh, in a mocking tone; ‘we are exhausting

all our science to persuade you, and still you do not wish to live? Believe us; acknowledge whose are the articles belonging to a strange religion; renounce Christ, and we will break your chains? Do you consent?' 'Great mandarin, if you allow me to live, I shall be most grateful for this favour; if you order me to die, I am quite ready to submit cheerfully; but to abjure my faith—no, no, I will never consent!' 'You do not, then, wish for life?' 'Mandarin, the God of heaven and earth, in creating men, has given to all a love of existence, but it is better to sacrifice life than to preserve it at the expense of duty.' *Mandarin*—'Obey, or I shall cut off your head!' 'If the great mandarin wishes to strike it off on account of my religion, it is at his disposal; the instant that it falls will be for me the completion of my felicity.' *Mandarin*—'If I bring here your wife and children, and sacrifice them one after the other before your eyes, will you not have compassion on them, and apostatize to preserve their lives?' 'Mandarin, I thought my blood would suffice; but if you wish to mingle with it the blood of my wife and children, this would be no reason for me to apostatize; although a father and husband, I prefer death to perjury. My family is very dear to me, yet I must not prefer them to my God.' *Mandarin*—'You desire, then, to go to heaven; how will you be able to ascend there?' 'Heaven! ah! it is to enjoy it that I remain faithful to my religion: when my head shall fall under the executioner's sword, my soul will fly towards the Christian's country.' *Mandarin*—'And must not you have wings to fly?' 'Your cangues, the rods that have penetrated my flesh, will be the wings upon which I will soar towards my God. When you shall have sufficiently tortured me; when, after having suffered me to languish in your prisons, you shall pronounce, at length, my sentence of death, my wings will then become strong enough, and I shall wing my flight towards heaven.' This sublime answer confounded the persecutor, and he revenged himself by exposing the martyr to the rays of a burning sun. He then confined him in a filthy, infectious hole, where he remained three days without any food, and a butt to every sort of insult. He was taken out in the evening, in order to prevent him from enjoying a moment's sleep. He was so placed, that he passed the night in inexpressible sufferings: watches, armed with rods, stood near, to prolong by want of sleep his torments; yet, notwithstanding this refinement of barbarity, not a complaint, not a murmur escaped from the lips of the

martyr. He esteemed himself happy to bear, after his divine Master, a cross all dyed with his blood.

"On the 11th of the sixth moon, Trinh-Quang-Khanh made a final trial of his tortures upon Martin Tho. This attempt was unsuccessful as his preceding ones. From thenceforward, until the day of their execution, the 8th of November, the martyrs continued to wear the cangue on their necks, fetters, and chains on their hands, and to be in company with criminals who thought they had a right to treat them with contempt. Their keepers were, likewise, charged to aggravate their wretched condition. At last, the sentence that condemned them to death was pronounced on the 22d of the eighth moon, and in six days after it was transmitted for the royal sanction.

"They had been several times visited, during their captivity, by our Christians. Subdeacon Con, whom I had deputed to go to them, having penetrated into the dungeon of Martin Tho and of John Baptist Con, begged of them to communicate, together with the account of their sufferings, the sentiments which animated them in the midst of their torments. The first of the two combatants replied to him, 'So soon as I saw myself in the hands of the mandarins, I was seized with terror, thinking of the tortures that awaited me from such a man as Trinh-Quang-Khanh. Could I promise myself that my faith would not yield? Having entered the prison, I ardently implored the succour of the Lord, beseeching him not to abandon me in the time of trial, and to be my strength against the enemies of my salvation. The day came when we were to be put to the torture. At the sight of the instruments of anguish, which were displayed before our eyes—red-hot irons, burning coals, a blazing forge—at the sight, particularly, of an executioner, who threw me down in order to tie me to a stake, and beat me with rods, I could not help feeling a certain fear. I was hardly bound, when a stroke seemed to rend me asunder. Although fully resolved to suffer every thing for my God, I said to myself, if I am struck three or four times with the same violence, I am really afraid that my strength will be exhausted. But, contrary to my expectation, after the second blow I felt almost no pain; it appeared to me that they were not serious in their business; I had even the idea that money had been given to the executioners, that they might spare me. It was on my return to prison, and at the sight of my flesh all torn, and my blood flowing on all sides, that I perceived I had been beaten in reality. Some days

after, when the catechist of the grand father Doan (M. Charrier) came to visit me, I asked him if they had purchased the compassion of the executioners ; and when he told me they had not, I was astonished that I had not suffered more. From my childhood I had heard speak of the miracles wrought by the Lord in favour of those who give themselves up to torments for the glory of his name. But these prodigies, in what did they consist ? I hardly comprehended this. Now, however, that the mercy of God has realised them for me, and that such deep wounds have existed almost without pain, I know by experience how a celestial hand blunts all the shafts of the tyrant.

“ ‘See,’ he added, continuing to address himself to the sub-deacon ; ‘our torn bodies, after the examinations and the tortures, were for all objects of compassion ; they thought us very wretched, and yet our hearts were really overflowing with joy : a vile creature, a miserable sinner like me, to be favoured with such delightful consolations ! oh ! it was a happiness exceeding all gratitude. Whilst they were beating me I raised my soul to God, praying him to give me the strength to confess his holy name unto death. It appears that he has granted me this grace ; for, according to all appearances, we shall not be tortured any more : the judges are at present employed in drawing up our sentence. Nevertheless, so long as there remains for us a step to proceed, we have need to apprehend a fall : watch then and pray for us ; present to the grand father Doan the profound respect of his children ; tell him that they recommend themselves to his remembrance at the holy sacrifice, in order to obtain this beauteous crown, that the Lord seems to reserve for us.’ Such were the words of Martin Tho ; I am not sure if the catacombs ever resounded to any more sublime. This confessor, in his chains, and his body all torn, aware that, while he speaks, his sentence of death is being drawn up, is yet enumerating only his ineffable delights to the young levite, who listens to him with a religious admiration, to repeat his discourse to the missionary, and through him to the Christian world : it is a sight worthy of the angels, worthy of heaven, where the generous martyr has just had a glimpse of his crown.

“ From the day of his arrest he appeared to be only occupied with the sacrifice he was about to make. He was leaving a wife and eight children ; an admirable family, and truly animated with the spirit of its head : far from trying to shake his courage, they

offered up supplications that he might remain constant. Four or five days after their father had been taken away, the son asked of his mother permission to visit him in prison. 'My children,' said she to them, 'your father is still upon the field of battle; we do not know as yet whether he will be so happy as to confess the Gospel; the idea alone of the torments which are prepared for him is a sufficient trial without your adding to it. If you go to see him, perhaps the sight of his children, the recollection of his home, will create in him a feeling fatal to his faith; perhaps the excess of his affection for you will make him forget the glory that awaits him. Nevertheless, if any one of you wishes to make your way into his prison I shall not oppose you, provided that you go beforehand to consult the grand father Doan: if he consents, I consent also; if he judges it imprudent, you will return.'

"But when they had heard that the holy confessor had triumphed over all the torments, this good mother said to her children, 'Your father, through the grace of God, has gloriously confessed the name of the Lord; it appears that his courage has withstood all his trials; go you therefore, see him; console him in his pain, and encourage him to suffer for the love of God.'

"The two elder children, a son and a daughter, immediately set out for the prison, and the Christian hero tenderly embraced them. —'My children,' said he to them, 'your father is soon to die; as for you, this is my last recommendation, which you will tell in my name to all your brethren: remember that you have but one soul; pray God that he may give you the grace to remain faithful to your religion; above all, keep yourselves pure from the contagion of the world.' He then added, 'Go, look for a doctor to dress your father's sores; the infection that they exhale would aggravate much the state of the prisoners about me, and I do not wish that any one should suffer from my afflictions. When the Lord permits us to be tried with diseases, he does not forbid us to have recourse to the remedies intended to cure them. When I speak to you in this manner, it is not through love for this body, which will soon become the food of worms, but because I wish to strengthen myself against the new tortures that I may have to undergo.' The two children, at these words, shed abundant tears over the wounds of their father. After having poured their hearts into his, they said to him, 'Our mother has charged us to ask of you some directions for the regulation of our family affairs; your intentions shall be as so

many laws for us.'—'When I was at home,' answered the confessor, 'I took care of you all; now that God calls me to himself, you have your mother; listen to her as you would listen to me; follow her advice, and do nothing to afflict her; love each other. If after my execution you can take away my body, you will bury it in the place where Father Ngan was arrested: this is my only wish; but if the grand father Doan orders otherwise, abide in every thing by his will.' Since that time all the children of Martin Tho went successively to see him with the exception of the two youngest.

"This fervent neophyte was fifty-two years of age. His family was one of the most independent and respectable of Ketan, and distinguished in these days of persecution by its zeal in affording a retreat to the priests, and by its attachment to the faith. And this zeal was the more generous, as it was exercised almost at the gates of Vi-Hoang, and under the eyes of our most deadly enemy.

"John Baptist Con was only forty-two years old; he left three young children: the eldest has not as yet reached his sixth year. Of a family little favoured by fortune, but not poor, he was always ready to expose his liberty and life for the purpose of rescuing from danger the ministers of religion. It was, perhaps, to discharge the debt of the missionaries that God gave him so much strength and so great a reward.

"On the 13th of the tenth moon (the 6th of November, 1840,) towards two o'clock in the morning, the royal edict arrived that confirmed the sentence of the martyrs. On the morning of the 14th our five prisoners were informed of the circumstance; upon this, considering themselves at the end of their career, they refused receiving any visit that day; they confessed themselves for the last time, and prepared themselves as well as they could for death. I had forgotten to say, that, during their captivity, we procured for them twice the happiness of receiving the holy communion. At length, on the eighth of November, it was announced to them that they would be executed in the course of the day.

"Father Nghi, having foreseen the event, had got the breakfast prepared at an earlier hour than usual. The humble meal was hardly finished, when the mandarin's officers appeared; they had orders to conduct the condemned to the audience hall. The confessors, knowing the object of this summons, bid farewell to the other prisoners, and presented themselves before the mandarin of justice, whom they found seated on his tribunal. 'The king,' said

he, 'condemns you to be beheaded, if you do not abjure the worship of the Christians ; apostacy can still merit your pardon ; but if you persevere in your refusal, you will be led instantly to execution.'

"The three priests quickly replied, 'Our resolutions are fixed ; nothing can change them.'—'And you,' said the judge to Martin Tho and to John Baptist Con, 'have you well reflected ? Do you consent to abandon your religion ? If you renounce it, your punishment will be reduced to three years' labour on the public works, after which you will return in peace to your families.'—'If we had wished to apostatize, we would not have waited until this moment ; we repeat, mandarin, no one shall ever be able to induce us to insult the God we adore : if our refusal is to send us to execution, death is still better than such a crime.'—'These sentiments astonish me : but tell me, if I pardon you without your apostatizing, would you again dare, after the tortures you have endured, to give an asylum to your priests, and to bring into your house things belonging to your worship ?'—'Yes, mandarin, the first priest that we should meet we should take a pleasure, we should consider it a duty, to receive him and to hide him : in this respect hope for no repentance.' 'Since you are incorrigible, I am now about presiding at your execution and sending you to heaven. But, once more, upon what ladder do you mean to ascend there ?'—'Our cangues, our chains, and your sword, great mandarin, are the ladder we will make use of.'—'For the last time, will you apostatize ?'—'No, never !'—'Soldiers, conduct them to death.' The satellites and executioners forthwith dragged them towards the place of execution. As they proceeded, John Baptist Con conversed cheerfully with the persons whom he recognized on the way ; Martin Tho walked with a grave and recollected air ; there was something majestic and solemn in his countenance, which the Christians of his hamlet had never before remarked ; in their surprise they raised their eyes to heaven, giving glory to God. Having arrived at the place of death, the executioner commenced with Father Nghi : 'Place yourself on your knees,' said he to the victim, 'and turn your eyes the other way.' He had scarcely uttered the words, when, with a single stroke, he cut off his head : the other martyrs were immolated with the same promptitude, except Father Thin, whose head did not fall until the fourth or fifth stroke of the sword. Some Christians, who were prepared to carry away, if possible, their precious remains, were able, on the following night, to convey them secretly to Ketan : the body of Father

Thin was buried in the parish of Nam-Xang, where the illustrious old man had long exercised his sacred ministry; John Baptist Conreposes in a corner of his house, and Martin Tho is interred, according to his desire, in the very place where Father Ngan had been concealed and taken.

“Such is the lot reserved in this province for the priests and for the faithful; every Christian denounced to Trinh-Quang-Khanh, has to choose between apostacy or torture and death. During the year 1840 there were several other martyrs in the different districts of this mission; but I have confined myself to relating what passed in the district where I am, and what took place almost under my own eyes, in regard to the five generous combatants for the faith, of whom I took care whilst they were in prison, and with whom I have had every possible communication. This short notice is, in a great part, the translation of the letters of the martyrs themselves; I have borrowed the rest from the accounts of trustworthy persons who visited them. I beseech those who shall read their lives not to forget, in their prayers, the poor missionary who has written them, and who desires with all his heart that they may soon have news of his arrest, tortures, combat, and victory. May the Lord grant me this favour, of which I am unworthy, but which, with assistance from above, and the prayers of the members, will one day render my happiness complete.

“JEANTET, *Missionary-Apostolic.*”

Extract of a letter from REV. M. BERNEUX, Missionary-Apostolic, to the Director of the Seminary of the Foreign Missions.

Western Tong-King, 22d January, 1841.

Sir and dear Colleague,

“I hasten to inform you of our happy arrival in this mission. Mgr. Retord, a Dominican, Mr. Galy and I, quitted Macao on the 3d of January; we had with us six messengers; ten persons in all. On the 11th we came in view of the mountains of Eastern Tong-King. This sight gave me inexpressible happiness; the Annamites, on the contrary, became sad at seeing again their country, which rejects both them and their religion. His lordship also ap-

peared full of care. Our landing presented very great difficulties; and he felt anxiety, not for himself, but for his mission and for us; he feared that he had brought us from Macao only to throw us into the hands of the mandarins.*

"During two days a calm detained us in the same place. Only for this accident we should not, perhaps, have been able to land, or else we should have been taken on going ashore; and for this reason:—A quantity of Chinese boats having come to fish upon the coast, the mandarins, who do nothing but dream of English ships, took them for European vessels: two mandarins even pretended that, from the tops of the mountains, they had discovered vessels, several acres in size. What a wonderful prism is fear! A multitude of soldiers were immediately on the shore to oppose the invasion. At the end of two days the Chinese barks retired, and the mandarins withdrew their troops, congratulating themselves, no doubt, for having intimidated the English fleet.

"Towards two o'clock, on the 15th, a small vessel, worked by Christians, came to take us on board. We were desirous of waiting until night; but the Chinese drove us from their ship, under pretence that the mandarin's junk was to visit us: they exposed us to be wrecked, for the sea was very rough and our boat very small. Thus were we treated by persons to whom we had paid £320 for a passage of a hundred and fifty leagues. After all, we should not be astonished at such conduct—they were pagans. What a difference religion makes between men! We see amongst the infidels only egotism and a complete absence of every elevated sentiment; whilst I have found amongst the Christians, since I have come here, a truly heroic devotedness.

"After having sailed during the entire day of the 16th, we touched at Western Tong-King; here some fishermen took us into their boat at one o'clock in the morning, on the 17th; and, after having wandered for a long time through the grass, we arrived at last amongst our neophytes, in the village called Phat-Diem, in the province of Ninh-Binh. Not having closed our eyes for three nights, his lordship, Mr. Galy, and I, reposed for some hours on the same bed.

* It is already known that Fathers Berneux and Galy were arrested.

"The priest of this village, a man seventy years of age, and about thirty years in the ministry, had been just made prisoner, at the moment that he quitted his retreat to visit his confessor: we could not therefore remain long with a congregation exposed to suspicion, consequently we set out from it on the same evening. We then experienced some of the pleasures of which Mgr. Retord speaks in one of his letters. Dressed in a tunic and pantaloons that did not reach below the knees, our heads covered with a hat of leaves, at least six feet broad, a bamboo in our hands, we resembled rather brigands proceeding to pillage, than missionaries going to conquer souls. A dozen of Christians accompanied us to defend us against robbers, in case of need. We walked during four hours through very difficult paths. My feet, which are not as yet used to be without shoes, did not enjoy much this custom of the country; nevertheless in spite of the pain that I felt, whenever I happened to hurt myself against the earth, hardened by the sun, and which is sometimes as sharp as stones, I could not help laughing, thinking of the appearance we must have made. The night was dark, and we could not distinguish where we set our foot; sometimes, after having struck against a lump of earth, we lifted our foot to avoid a second, and then we tumbled into a hole.

"At one o'clock in the morning, we found ourselves in the parish of Phuc-Nhac. Father Galy will remain there until a boat offers to convey him to Father Masson; his lordship is at four or five leagues' distance from thence with Father Charrier, and I keep myself concealed in a convent at Yen-Moi: his lordship the Vicar-Apostolic intends to send me also to Mr. Masson, as where he is they enjoy a little more security; but will circumstances allow of this? I know not. In the mean time, I shall commence studying with all my might the Annamite tongue, in order to be able to make myself useful. I shall not want time; no persons but those of the house are aware of my retreat. I receive no visits except those of the good master, who comes every morning before day to fortify me, and to render delightful my little mud and bamboo cabin. Although I can take no more than six steps; can speak only in a low voice, and receive the light of the sun through a hole three inches above the ground; although, in fine, to write I must lie down at full length upon my mat, I esteem myself, notwithstanding, the happiest of men. May I be able to profit by my new manner of life to sanctify myself and to labour with fruit for the salvation of

souls: I hope to obtain this grace by means of your prayers and the holy sacrifice.

"Excuse my scrawl, recollecting the position in which I write to you, and accept, &c.,

"BERNEUX, *Missionary-Apostolic.*"

Extract of a Letter from FATHER CHABRIER, Missionary-Apostolic in Western Tong-King, to the Directors of the Seminary of the Foreign Missions.

"Gentlemen,

"Other letters have informed you of all that Father Khoan, a native priest, and the two catechists, Peter Kian and John Baptist Thanh, have suffered for the faith, until the time when they were condemned to be executed, after a delay.* I now announce to you that they have consummated their sacrifice.

"At the commencement of the year 1840 the mandarin of Ninh-Binh was recalled to the capital. His successor had no sooner arrived than he summoned to his tribunal our three confessors to exhort them to apostasy. 'If you follow my advice,' said he to them, 'you shall live; if you do not, there is no hope of salvation for you: you have only death, an immediate death to expect; reflect well on this once more.' 'All our reflections are already made,' answered Father Khoan; 'the sentiments of a Christian are unchangeable; besides, our sentence is passed, and we desire with all our hearts the moment when the king will be pleased to have it executed. We would never dare to trample on the image of the God we adore. If we had wished to save our lives by a crime, we would not have so long delayed to commit it.'

"Upon receiving this answer, the mandarin sent the condemned back to their dungeon, where they continued until the 28th of April, when their execution took place. They received the news of its approach with the greatest joy. They wished to sanctify their

* See No. XII., page 180.

last moments by the exercise of the most heroic charity. Father Khoan himself attended at breakfast on the keepers of the prison, and had the *betel* prepared for the mandarins who were to conduct him to death. When these officers arrived, all the prison was filled with mourning: Christians and Pagans intermingled their tears. The father, after having given his benediction to those about him, sung out with all his strength the *Te Deum*, his two disciples joined their voices to his, and, continuing to sing in the most solemn manner this canticle of thanks, they set forward towards the place of execution.

"The procession at length stopped. Father Khoan addressed, in the following words, the crowd of spectators, who appeared moved with great compassion. 'Do not be saddened at our lot; we are innocent; we have done nothing either against the king or the laws of the kingdom. The only complaint that can be made against us is, that we are Christians; we die because we refuse to abjure the religion of Jesus, which is the only true one. As for you, who follow us, and who will see our blood flow, make salutary reflections, and return in peace to your families.' A moment before the execution the holy priest again spoke: 'Adoration, homage, and respect,' said he, 'be rendered to the Lord of heaven and earth, for the love of whom we are now going to die! We pray for the king that he may enjoy prosperity of every kind; that he may long continue to reign, and that he may cease to persecute a divine religion, the only one which can render man happy!' 'Your blood will not fall upon us,' said the mandarins; 'we are not the authors of your death.'

"The martyrs were then seated upon mats, their cangues sawed off, and their chains broken: the executioners at length performed their office.' The head of Father Khoan did not fall until the fourth stroke; the catechist, Kien, suffered a great deal; a single stroke of the sword was sufficient to behead the catechist, Thanh.

"At this moment an unexpected revolution took place in the sentiments of the mandarins: from being harsh and unfeeling they became mild and kind, and they were seen to facilitate and prepare, themselves, all that was necessary, to collect with piety the sacred relics of the martyrs. The bodies were carried away by the Christians in their presence. In the course of the following night they were secretly transported to *Phuc-Nhac*, the chief town of the district, where Father Khoan had discharged the duties of the sacred

ministry. They repose in peace, but the place of their burial is not publicly known.

“ I am,

“ With the most profound respect, &c.,

“ CHARRIER, *Missionary-Apostolic.*”

Letter of FATHER GAUTHIER, Missionary-Apostolic, to FATHER LANGLOIS, Superior of the Seminary of the Foreign Missions.

“ Rev. Sir,

“ Each of our letters brings to you the account of a new martyr. A native priest, eighty years old, Father Luke Loan, has just been beheaded for the faith in the city of Ke-Cho, the chief town of the province of Ha-Noi. He had terminated his annual retreat, and was awaiting at Ke-Chouon Father Phai, his curate, who was to come to hear his confession, when, on the morning of the 10th of January, 1840, a chief of a district, accompanied by the mayor of the place, came to the parochial house under pretext of paying a visit to an old clerk of his acquaintance. He was welcomed by our colleague, and invited, according to the custom of the country, to drink a cup of tea, which he accepted with apparent satisfaction.

“ After some moments of conversation, the Pagan chief ordered one of the principal inhabitants of the village to be called before him. The latter appeared without knowing what he was summoned for; but he had no sooner arrived than he was laid hold of, and had his arms and hands tied with such violence that he uttered heart-rending cries, Father Luke Loan, afflicted at what was occurring before his eyes, demanded of the chief if he intended to arrest him also? At these words, one Do-Kang, who was posted at the door, rushed into the house at the head of ten other pagans, shouting, ‘ Yes, we arrest every one, even the Christian priest.’— ‘ You will grant me at least some moments,’ said the old man, ‘ to take a little food; for this being Friday, it is a fast day with us.’ His request was not listened to: one of the idolators took him on his back, others carried his vestments, and bore without delay the priest and his chapel to the house of the chief of the district. Four catechists who were present were not molested; and the man whose

arrest had been a prelude to that of the missionary, was set at liberty. The next day some neophytes waited on the chief to treat about the ransoming of their pastor ; he asked of them two thousand ligatures for his liberation (more than £120). Father Loan replied, ' If you said two thousand sapecs (600 sapecs are equal to a ligature), these poor people might perhaps find them, but at the rate you fix my liberation is impossible.'

" The pagans, seeing that they could extort nothing from their prisoner, because he possessed nothing, prepared to deliver him up to the laws ; they therefore announced to the mandarins that they had taken a chief of religion, and they prayed them to send an escort of soldiers, for fear that their prey should be rescued on the way. They answered in rather a bad humour, saying, ' Since you have arrested him bring him here if it pleases you to do so ; we do not charge our soldiers with such a mission.' However, upon new entreaties, four soldiers were granted ; and, on the 15th of January, the priest was carried in a net to the capital of the province.

" He appeared the next day before the three great mandarins who had assembled on the occasion. ' Trample upon the cross,' said they to him ; ' if you do not you shall be put to death. Consider your age, and do what the king requires, in order to finish your course in peace.' ' Great mandarins, the profanation you propose to me is a horrible crime, of which I will not be guilty, so that you may do with me whatever you please ; I will never apostatize.' The judges did not insist further, and the confessor was sent back to prison.

" A chain and a heavy cangue awaited him there. Loaded with these, it was impossible for him to walk ; for, besides the weight of his years, he had to bear that of several painful infirmities which afflicted him. Three days after, however, he received some alleviation in his sufferings : the jailers, for some money that was given them, consented to relieve him from his cangue ; the mandarin himself, who visited him twice during his captivity, ordered the head jailer to treat him with respect, and to give free access to all those who would wish to speak with him. They even permitted a Christian to remain in his dungeon to take care of him. Father Phai, who communicated to me these details, added, ' The swelling of the head and feet gives some uneasiness to our venerable confessor : he fears that he may die in prison, and be deprived of the happiness of spilling his blood for Jesus Christ.'

"Subsequently my catechist, whom I sent to visit him, found him tolerably well and full of spirits, at seeing that the state of his health would allow him to die by the executioner's hand, like the other martyrs. 'I have only to praise the conduct of every one towards me,' said he to my catechist; 'since my arrest to the present moment I have not received from any one the smallest insult. When my jailers have any money, or any thing valuable, it is to me they entrust its keeping.'

"On the 4th of June, Father Tran made his way with the Divine Host into the prison, and secretly gave the holy communion to the confessor. Alas! it was the viaticum given to a dying man, for on the evening of the same day there arrived an edict of the prince that ordered the incorrigible priest to be beheaded forthwith; but, as it was too late, the execution was deferred until the next day.

"At eight o'clock in the morning, Father Luke Loan was taken from his dungeon to proceed to death. The mandarin who was to preside at the execution wished that the condemned should be carried in a net, whilst he himself followed on foot—he even offered him his parasol; but, on the father's refusal, he placed beside him two men, each holding a fan, with which they covered his head. This conduct of the mandarin astonished every one: no one had ever seen a criminal led to execution with such honour. When they had reached the place of punishment they made the martyr sit down upon mats, and after having turned down his tunic as far as his breast, they tied his arms to a stake. All the spectators remarked the joy that shone upon the countenance of the illustrious victim. He awaited death, but no person dared to spill his guiltless blood. Out of six soldiers who were successively directed to perform the office of executioner, not one of them would accept it. However, it was necessary that the fatal sentence should be executed. The satellites then subscribed, in order to induce, by the attraction of money, a soldier of Cochin-China, well known as a very bad man, to discharge for them this odious task. They agreed to give him three ligatures. When he came near the martyr he said to him, 'Father, I should not wish to take away your life, but, since it is the order of the king, we must make up our mind to obey him. Thus, I am going to send you away in peace, and when you shall be in Paradise I pray you to remember me.' At these words he gave him a great blow, and then began to saw the neck with his sabre.

"The spectators ran to collect the blood; the soldiers assisted the

catechists of Father Loan to take away his body, which was carried in great solemnity to Ke-Chouon, where it reposes.

“Father Loan was always distinguished by his love of poverty, and his zeal for the salvation of souls. At the time of his arrest he did not possess a single ligature ; but He who has promised never to leave his servants in need has shewn himself generous towards his pious minister, for he has not wanted for any thing during his glorious captivity. In order to shew his zeal for the salvation of his brethren, I shall cite the following instance: Whilst he was obliged to keep his bed, on account of a serious illness, he heard that one of his parishioners was attacked with the cholera morbus, and he immediately quitted his bed to fly to his aid. ‘You are unable to walk,’ said persons about him. ‘Well,’ said he, ‘let me be carried.’ Having reached the house of the dying person, he fainted away ; on coming to himself, his first thought was for his disciple. ‘Does he still live?’ said he to those around him. Being answered in the affirmative, he caused himself to be placed beside the dying man, and administered to him the last sacraments. Last year, notwithstanding his great age, his numerous ailments, and the rigour of the persecution, he heard the confession of more than sixteen hundred persons. To him may well be applied those consoling words of the Lord Jesus Christ : ‘*Well done, thou good and faithful servant ; enter into the joy of thy Lord!*’

“The above is all that I have been able to learn with certainty concerning this venerable martyr.

“GAUTHIER, *Missionary-Apostolic.*”

After so much blood spilled for the faith, our readers will, no doubt, ask where is now the Annamite Church, whose misfortunes and virtues have so strongly excited the feelings and admiration of their brethren in Europe. The following statement, presented to the Councils of the Association by the directors of the Seminary of Foreign Missions, will make known the actual condition of those Christians, such as the persecution has rendered it.

“According to the news that have lately reached us from Tong-King and Cochin-China, persecution still rages in those missions.

We had ventured to hope that the death of Minh-Menh, that Nero of Annam, would put an end to the cruel war; but you have learned with deep sorrow that his successor walks in the steps of the tyrant. The prisons are perpetually filling with confessors. Quite recently two of our colleagues, the Rev. Messrs. Galy and Berneux, have been taken and carried in a cage to the capital. Several native priests, and some catechists have suffered martyrdom, others linger in dungeons. Thus, to use the words of the common father of the faithful, in his Encyclical Letter of the 18th of September, 'Those countries still reek with the blood of the sacred pastors and of the disciples, who, renewing the examples which distinguished in a special manner the first ages of the church, face, in the midst of torments, the cruelest death for Jesus Christ, in testimony of their faith.' Desolation still reigns in those once flourishing missions, and upon which the Catholics looked with so much satisfaction. Their eyes behold now only ruins in those places where lately they saw chapels, churches, colleges, and the pious asylums of penance and prayer. It is afflicting to think that the 1,400 churches or chapels of Tong-King and the 400 sanctuaries of Cochin-China have disappeared. More than fifty communities of religious women have been broken up. Whole villages have been destroyed. The *houses of God*, as well as the colleges, no longer exist. Only a few pupils receive in secret some lessons from the missionaries, who are hid in caverns or wretched holes. Others have quitted their miserable country, and have been sent to the general college of Pulo-Pinang. We must say, such great misfortunes demand of us new and considerable sacrifices.

"We have, however, gentlemen, the consolation to announce to you that, in the midst of such great ruin and suffering, sixteen French missionaries, having at their head the generous Bishops of Metellopolis and Acanthus (Drs. Cuenot and Retord), remain full of zeal and courage, together with about a hundred native priests and more than four hundred and twenty catechists, without counting a much more considerable number of other co-operators of the second order, who are permanent, and preside at prayer in the villages, &c. We are thus happy to tell you, that, in spite of this long and violent persecution, several hundreds of adults are baptized every year, and several thousands of children of infidel parents.

"Permit us to add again, that the blood of so many martyrs, the sufferings of the confessors, the holy intrepidity of our col-

leagues, the generosity and constancy of the neophytes, and the continual prayers which are offered up throughout the Catholic world for the persecuted Annamites, make us hope for tranquil days for these afflicted missions."

MISSION OF SIAM.

Extract from a Letter of a Missionary-Apostolic of Siam.

Bangkok, April 16, 1841.

"I should have desired, according to my custom, to write to you at the beginning of the year; but I was prevented from doing so in consequence of a journey I had to make, and of which I am going to give you a brief description.

"On the day after the Epiphany I gave up the care of my flock to a zealous colleague, Mr. Vernet, and I embarked for Khonajok, which is situated at three or four days' journey from Bangkok, my usual residence. In the middle of the narrow boat there was constructed a small covering of leaves to guard me against the sun during the day and the dew of the night. The roof was scarcely two feet and a half high; so that from morning till evening I was obliged to remain lying, or to sit as the tailors do. I was accompanied by two rowers and a child of thirteen years of age.

"As the king does not allow us to leave Bangkok, and as two years before I had been refused a passport to go to Jonquailan, I set out this time without permission, and in the evening, at ten o'clock, I passed in sight of a post of the customs, whence they shouted to us, *Khai nan?* that is, 'Who goes there?' Thanks to the privilege of paying no tax, that our neophytes enjoy, because they are almost all soldiers, physicians, or interpreters, in the service of the prince, one of the rowers cried out, *Rua farang*; 'It is a bark of Christians,' and we were allowed to pass on.

"Although during the half of the voyage no habitation is to be

met with, and sailing in so frail a boat exposed us to many dangers, as well from the crocodiles that infest the river, as from the wild elephants that cover the neighbouring plains and come down every night to the banks of the river, we, nevertheless, arrived without any accident.

“My first visit was to the governor: I offered him some tea-cups, a bottle of eau-de-Cologne, and a pair of scissors—singular presents for such a personage! He appeared, however, satisfied with them, and received me with distinction, inviting me to sit upon a wooden bed, whilst he himself had no other seat than the floor. After having frankly declared to him what was the object of my journey, I withdrew to announce without delay the Gospel to the inhabitants of the country. I went every day into four or five houses, and when I had assembled around me a certain number of auditors, attracted for the most part by curiosity, I announced to them the good news for an hour together. Early in the morning I used to quit my boat to attend to my ministry, and I did not return until the evening, when I came back suffering from excessive thirst; for those poor people having no tea to offer me, I preferred to pass the entire day without drinking, to exposing myself to take the fever by quenching my thirst with cool water.

“More than once I challenged the Talapoins to public conferences: I even went to meet them in their pagodas, and offered to discuss with them the articles and proofs of our faith; but they declined all controversy, under the pretext that they were without education, and that I should have too great an advantage over their ignorance. There was even one of them, the oracle of the province, who admitted the truth of all I preached; he acknowledged that I had the argument against the Talapoins, against their idols, and their absurd reveries; in a word, he confessed before every one that there is but one God and but one true religion. The strict consequences that I drew from these admissions appeared to him equally just. Alas! this was all I obtained from him. When I pressed him to yield to his convictions, and to pass from the admiration of Christianity to the practice of the duties that it imposes, I found him even more obstinate than his colleagues. I have since learned that vices of his own attached him to the altars of his gods.

“In the neighbourhood of Khonajok there were encamped about three thousand Laocians, whom I had reason to think were better disposed than the Siamese to embrace the gospel. I went amongst

them, and I was immediately surrounded by an immense crowd of auditors, who paid the greatest attention to my words. Encouraged by this beginning, I expressed a desire to confer with the priests of the country ; and I was instantly conducted to a pagoda. What a temple, and what an auditory for a minister of Jesus Christ ! I had before my eyes three monstrous idols, beside me from twenty-five to thirty Talapoins and the most important of the people, impatient to hear the doctrines that I had come to announce. This sight gave me courage : I preached for two hours without being interrupted, except by the applauses of the crowd, or by the questions addressed to me upon certain points, somewhat difficult to be understood. When I had finished speaking, a number of voices cried out, 'What is this baptism that purifies our souls ? Give us this grace that we may go to heaven ! And must we,' said the Talapoins, 'quit our pagodas to be baptized ?'—'Undoubtedly ; this is the price of your salvation.'—'Well, we will leave them ; only remain some time with us to instruct us.'—'I willingly consent, provided that the great mandarin allows me.'—'Yes, yes, he will permit you ; all the people desire it.'

"I went, in consequence, to the mandarin, to whom I presented some trifles by way of gifts. He willingly acquiesced in the desire of the Laocians, and authorised me to continue, as long as I might wish, my sojourn amongst them. 'Hereafter, he added, 'I shall have a dwelling built for you ; but at present it cannot be done, because the labours of the fields are not yet finished.' During the eight days that I passed at Khonajok, our prayers were copied with great emulation. 'Let us make haste to learn them,' said my disciples to each other, 'that we may the sooner receive the great grace of baptism.'

"My journey lasted only a month. The people were so engaged with the cultivation of their fields, that I had to adjourn to a more favourable time the project of instructing them in the principles of the faith. I hear it said now that the Laocians call loudly for me. In order the better to ascertain their dispositions, I have just sent my catechist amongst them : if he brings me back an assurance of the truth of what I have heard, I shall immediately set out again for Khonajok, notwithstanding the rainy season.

"I attach the more value to the conversion of this interesting tribe, as their frank and generous character would be a guarantee of their perseverance. I have under my eyes a remarkable instance

of the attachment of the neophytes of Laos to the faith which they have received with baptism. Some time since it was announced to me that a converted prince from Laos was at Bangkok. I invited him to come to see me, and was very much edified by his conversation: he knew perfectly well the prayers that the missionaries teach their disciples, and he repeats them without fail every day. His history is shortly as follows:—This young prince, twenty years of age, and brother of the king of Muang-Lô (to the north of Tong-King), was travelling with a grand suite of about a hundred elephants, and five or six hundred guards. Whilst he was paying a visit to the king, Muang-Luang-Pho-Bang, his relative, the Siamese surprised them, plundered the country, and carried the princes into captivity, each loaded with five chains. When our young Laocian was presented to the king of Siam, his Majesty ordered his chains to be taken off, consoled him for his misfortunes, gave him gold and silver cloth to dress himself in, and confided him to the care of an old mandarin, with directions to rear him as his adopted son. At first he was allowed to go out but little. During nearly three years he abstained from eating meat, lest he might eat it without his knowledge on fast days. At length he met a young Christian girl, who had a crucifix suspended from her neck; he made inquiries of her, and discovered that he had at Bangkok brethren in Jesus Christ; he had himself conducted to our Annamite priests, and since that time he frequents our churches with much edification.”

Extract from a Letter of REV. M. GRANDJEAN, Missionary-Apostolic, to REV. M. GERARD, Professor in the College of Saint Diez.

Bangkok, July 2, 1840.

“My very dear Friend,

“I have heard it said that the Protestant missionaries boast that they do not labour without success in the kingdom of Siam: allow me to cite some facts, of which I guarantee the correctness, and which will enable you to appreciate in their true value the results of the biblical propagandism.

“They count at Bangkok eleven or twelve Protestant mission-

aries ; of this number, four live at half a league's distance from my house, and they seem to reserve themselves for the conversion of the Chinese ; I do not know them sufficiently to give you any exact information concerning them. As to the eight others, who are nearer neighbours, I see them every day, and can assure you that, except Dr. Bradley, they all enjoy a constant inactivity ; their temples would be deserted, if the family of the missionary—the servants particularly, who are obliged by their situation, and under the penalty of being dismissed, to assist at the evening prayer and Sunday preaching—did not come to trouble the silence of this deep solitude. And yet you have heard Dr. Bradley, the head of this little army of shepherds without flocks, publish in some Protestant annals, that he saw continually assembled around his pulpit from a hundred to a hundred and sixty converts, Siamese, Peguans, Lao-cians, and Chinese. In Europe they may believe such exaggerations ; but we, who are on the spot, must declare that this auditory, if it ever existed, has completely vanished.

“Formerly, Dr. Bradley, who is a physician, and who gave his prescriptions only to those who had previously listened to his sermons, might believe himself to be surrounded by his disciples, because he saw himself consulted by a certain number of sick persons, who asked of him, not to baptize them but to cure them. At present the minister and physician have got into equal discredit ; so that his shop, as well as his temple, is nearly always closed.

“Mr. Bradley is, in consequence, like his colleagues, reduced to scatter bibles and pamphlets. The Siamese, who will not listen to his words, sometimes accept his books, but without being more disposed, on this account, to become Christians : some do not read them ; others, after having perused them for amusement, say, with much simplicity, to the minister, that if the Gospel was the word of the Lord of heaven, he would value it sufficiently not to give it without distinction to every sort of persons. Contempt for the religion of Jesus is the only fruit that Protestantism has produced in the kingdom of Siam, and Dr. Bradley is still at this day *without a single proselyte*, as he was when he arrived six years ago.

“Your most devoted friend,

“J. B. GRANDJEAN, *Missionary-Apostolic.*”

Extract from a Letter of REV. M. BIGANDET, Missionary-Apostolic, to REV. M. JURINE, Director of the Seminary for the Foreign Missions.

Mergui, December 5, 1839.

“Rev. Sir,

“I made, not long since, an interesting excursion into the woods of the Carians; the details of this journey will, I hope, please you, as they will bring you to a country which you are fond of.

“I set out in a little boat on the 14th of November, 1839; and I soon arrived by the channel of Mergui, at the mouths of the Tennasserim. The tide was strong; we ascended with rapidity, and in a few moments we had passed the multitude of islands formed at the mouth of the river by its numerous branches. The greater part of the maps which I have seen are very inexact in the description of these places: some mark a great channel, that discharges itself towards the north into the sea; others do not mark any, and they join to the mainland the ground upon which the city of Mergui stands. Now, you know, such is not the fact: Mergui is a little island, washed on one side by an arm of the Tennasserim, and on the other by a great channel that flows directly to the south and falls into the ocean opposite the island of Dhommel, which the geographers hardly ever mention.

These lands, naturally low and marshy, are inhabited by the Birmans, who work the soil when the sea does not overflow it. They employ buffaloes to draw their ploughs; rice is their principal crop; in two or three places only they cultivate the *népa*, a plant from which they extract a tolerably sweet drink, but which quickly ferments. This liquor, moreover, serves for other purposes: being boiled, it makes a sort of sugar, used in this country by the poor.

“To the prospect which the different arms of the Tennasserim present succeeds that of its varied banks. At one time the foot of the hills, running into the bed of the river, waves over the water the shadow of thick forests; at another time the rising grounds, retiring from the shore, allow the eye to wander over plains that are always agreeable and carefully cultivated. Here and there are detached clumps of cocoa-trees, the tops of which,

from a distance, strike the sight of the traveller; the banana-tree grows also upon these shores; and nowhere, perhaps, does it display with more luxuriant vigour the richness of its vegetation. If, through the branches of these trees, you perceive some habitations, do not regard them as the dwellings of native families: they are asylums, prepared by Birman hospitality, for the passenger who may wish to repose within them. The law of Gandama makes it a great merit to erect such houses. More than once, when the tides were low, I sat with pleasure under the shade of their solitary roofs.

"Towards nine o'clock, in the evening of the second day, we arrived at the ancient city of Tennasserim. My people and I passed the night in the boat, and early in the morning I hastened to run over the city. Formerly celebrated, it is now only the wreck of what it was. Its situation, at the confluence of two rivers, is at all times advantageous; but, in place of its ancient buildings, you hardly meet at present forty houses scattered here and there. A rampart, of sufficient thickness to defy all the artillery of Birmah, defended it on the side of the river: all these fortifications are now demolished; cabins have been built with the bricks that composed their walls in more glorious days. A glance was sufficient for me to examine the ruins, and, returning in haste to my boat, I continued to row towards my dear Carians.

"It was not until the next day that I came to the end of my journey. The first thing that met my eyes was a *Quiaong*, that is a priest's house; it was covered with the emblems of the Birman superstition, which greatly surprised me, because there is little affection between the Birmans and the Carians. I took up my residence opposite to this house. So soon as it was evening, I begged that they would bring to me the *Isaia*, or master of the Carians. He came to me immediately, and his promptitude gave me confidence. He was a man from fifty to fifty-five years old, with a long thin beard, and, contrary to the custom of the country, he was dressed in white; his walk was grave, and, as the night had already set in, he carried a small candle to direct his steps. After a few vague preliminaries, we talked on religion. I questioned him at first upon the principal truths, and, amongst others, on the existence of God and the origin of the universe. His answers were, in general, astonishingly exact.

"One of his notions, in the midst of this seriousness of mind,

was a sort of illuminism. I had heard it said that he gave himself out as one in communication with supernatural beings, and that he pretended to having received from an angel the truths which he knew. I wished then to learn from himself whether this public rumour were false: 'Whence comes it,' said I to him, 'that your dress differs in colour to the dress of the Carians? Whence comes it also that you speak on things concerning which your countrymen have no ideas?'—'An angel,' he answered, 'appeared to me two years ago: he had a white robe, which is the reason why I dress in white. This celestial spirit placed in my hands some writings, and it is from them that I have learned all I know.'—'Where is this writing,' said I, 'and what does it teach?' He then showed me a leaf of paper, on which there were repeated, upon eight lines of equal length, two Birman characters; and at my request, that he should explain to me the sense of this mysterious writing, he gave me the following translation: 'God having come amongst the Carians, they would not listen to him, and they mocked him. Then he returned to heaven; before, however, ascending there, he wrote his law upon a skin, and confided it to the Carians. They, in their indifference, having allowed the celestial parchment to fall into the water, exposed it to the sun to dry it. A dog then came to gnaw it, hens scratched it, and the divine characters disappeared. He who inhabits the seven heavens, and who is master of the seven worlds, has sent this new writing to replace the first. God created at first heaven and earth, then man and woman; like a tender mother, he gave them all that is necessary for their wants. The men ought to know good and evil, and to practice good without swerving from it. It is also necessary to know the God who has given this book, and to adore only him.' Such was the substance of the pretended angelic writing; that is, it was a remnant of primeval traditions, intermixed with gross errors, as to the means used by Providence to transmit to us the expression of his will. As to the miraculous origin of the symbolical paper, it was evidently an artifice or a dream; but I refrained from showing how little I believed it. I wished not to offend the *Isaia*, and I dismissed him, without gainsaying much his assertions, to take some repose, of which I myself had great need.

"Our conversations on religion were subsequently renewed, and God has blessed them. It was sufficient to present to this worthy Carian the truth in its natural light, that he should embrace it with

ardour. Having a fair mind, he seized it with a surprising accuracy ; and having a sincere heart, he rendered to it a generous homage from the moment that he discovered it. He thus has successively adopted what the Gospel teaches upon the nature of God, on the action of Providence, the creation of man, the fall of our first parents, and, finally, upon the mystery of the divine incarnation. So soon as he was instructed in these fundamental dogmas, ' We must,' said I, ' assemble the Carians, that I may speak to them, and that we may pray to God together.'—' To-morrow,' he replied, ' to-morrow will be full moon ; they will all, according to custom, come here to pray.' They came, in effect, and I took advantage of their assembling to preach the Gospel : the *Isaia* acted as my interpreter, and my words, recommended by his authority, were received with profound veneration.

" I left them the next day ; on quitting them they loaded me with presents, prayers, and expressions of regret. I promised them that I would soon return, and I went away, beseeching God to maintain the pious dispositions of this interesting tribe, and to prepare for my re-appearance amongst them an abundant harvest.

" Your ever devoted,

" BIGANDET, *Missionary-Apostolic.*"

Extract of a Letter from REV. M. RANFAING, Missionary-Apostolic, to REV. M. DUPOIS, Director of the Seminary of the Foreign Missions.

" Rev. Sir,

" It is only a few months that I have been residing at Chantabong ; I scarcely lisp as yet the language of the country ; however, God seems to bless the beginning of my ministry. If my hopes be not deceived, I shall have at some future day to tell of the happy changes that grace shall have wrought in my new parish.

" At present I can only speak of my arrival amongst my flock. I left Bangkok with Mgr. Pallegoix, who did not hesitate to expose himself to the fatigues of a journey of from forty to fifty leagues, in order the better to dispose the people in my favour, by the solemnity that his presence would give to my introduction. In approaching Chantabong, we saw the river covered with boats full

of Christians, coming to meet us. The first interview gave great delight to each party: with what emotion I beheld these excellent neophytes to whom Providence was sending me! When each had, according to usage, kissed our hands, they made us leave our humble canoe, and pass on board a fine fishing bark; then all the other little boats, tied two by two, formed a kind of flotilla, upon which we ascended in triumph the rapid course of the river. The Siamese musicians soon arrived, and with their rude instruments stunned our ears. We had, however, to appear pleased, for it is in this way that the great personages are received; a reception is never more solemn and imposing than when sounds, able to shake the hardest brain, are shouted around one. At length we disembarked. A native priest was waiting for us on the bank of the river; he conducted us with great ceremony to the church, where the faithful celebrated our arrival with religious songs.

"Why have I not a brilliant imagination! I would then give you an enchanting picture of the country where I am, but in the absence of poetry, I shall give you of it merely an exact description. Chantabong is situated at four or five leagues from the sea, at the twelfth degree of *north latitude*, and about the hundred and fifty-second degree of *east longitude*. We have sun-rise seven hours before you; when it is midnight in France, it is with us seven o'clock in the morning; and whilst you are in your deepest sleep, we are celebrating the holy sacrifice. At two or three leagues from Chantabong, on the east side, there is a range of lofty mountains, that stretch from the sea towards *the north*. They separate Camboge from the kingdom of Siam. All this region is covered with superb forests, inhabited only by tigers, bears, elephants and rhinoceroses. The space lying between the mountains I have mentioned, and another chain which bounds the horizon *to the west*, forms a plain fifteen leagues long and five or six broad; a vast solitude, covered with bamboos, and abandoned to the deer and hares, of whom no one ever disturbs the peaceful retreat. If there are seen here and there any grounds cultivated and sown with rice, they are only in the neighbourhood of, and at a little distance from, a town. A small river, that descends from the neighbouring mountains, passes through Chantabong; but it is of no great utility, because its waters from the flowing of the tide are always salt, except during the rainy season. All the houses are formed of bamboos; they are raised on beams, and suspended as

it were in the air, to preserve them, no doubt, from the inundation of the high tides.

"Our church is upon the right bank of the river. And what shall tell you of its poverty? The walls are only breast-high; the remainder of the edifice is of boards; the roof is formed of cocoa-tree leaves; but no picture, no image decorates it; the only embellishment it possesses is the devotion of my neophytes, who come there with delight to assist at the holy sacrifice and to recite their prayers. So long as their piety shall not fail, I will easily console myself for not having a more adorned sanctuary.

"Beside the church is my humble parochial house. The beams that support it are half rotten; we have stopped with boards and bamboos the principal rents in the walls: my apartments are limited to a small room, in which I reside with two young Siamese, who serve me at the altar; in other respects this house is all that I require, having no other furniture than a trunk and a chair. Around the house there is a spacious garden, planted with bananas and pine-apple trees. We took care to have in it a shady gravelled walk, where morning and evening I walk saying my breviary; but once the night has set in, I hasten to retire within doors, because I fear the tigers that rove every where around me, and could the more easily pay me a visit, as they are my near neighbours, my enclosure being contiguous to a thick forest in which they abound. At two leagues *south-east* of Chantabong is a hill, which the king has covered with ramparts; but it is rather a picturesque site than a fortified post. From its summit the eye embraces in an agreeable picture the whole country: at your feet is a pond, shaded here and there by tufts of cocoa-trees; the river of Chantabong flows beneath the hill, and you can follow all its windings in the plain, before it is lost far off in the ocean. The horizon is bounded on north by two small hills, called *the Mountains of Diamonds*, because they contain a quantity of precious stones that are shaded with the richest colours, and as transparent as crystal. Beyond this first chain of rocks there are others that rise to a considerable height; they contain chiefly mines of iron, which is so common as to be esteemed of no value. On the other side of Bangkok, to *the west*, there are mines of pure gold, upon which every one casts an envious eye; but the king alone has the privilege of working them.

"From the end of October to the beginning of April, the *north-east* wind, which continually prevails, secures to us serene weather

and maintains a moderate temperature ; the *south-east* wind blows in its turn for the remainder of the year. At this period we have continual storms, lightning, and thunder ; the rains are unceasing ; the water rushes in torrents from the mountains ; the river overflows and inundates the whole country ; from mountain to mountain there is no communication except by boats : thus strong barks and experienced rowers are required to pass over the plains, intersected by dangerous currents. A little time before the inundation, the natives take care to plough their grounds and to sow their rice, which grows in the water. When this deluge has ceased, the hope of an abundant harvest soon consoles the Siamese for all his losses.

“ I am, with profound respect, &c.,

“ B. RANFAING, *Missionary-Apostolic.*”

MISSIONS OF CHINA.

VICARIATE-APOSTOLIC OF HUQUAM.

Extract from a Letter of MGR. RIZZOLATI, Vicar-Apostolic of Huquam, to the Members of the Councils of the Association.

U-Cham-Fu, January 10, 1841.

“ Gentlemen,

“ The Rev. Father Joset, our procurator at Macao, advises me to transmit to you the news concerning my vicariate, which appears calculated to edify you ; and I willingly accede to his friendly recommendation, in order to draw still closer the fraternal bonds that already unite our mission to your holy Association. May this letter, the first that I address to you from the depths of Asia, establish between us, as it were, a sacred compact, which, by the mutual exchange of our communications, and of your Annals, will

associate you, happy Christians of Europe, to our trials and joys, and will sustain, by the example of the devotion and success of all the apostles of the world, us, who are the pastors of a flock that the wolves are disputing for.

“On the 2d of October, 1840, all the Christians, men and women, imprisoned for the faith, appeared again before the tribunal of U-Cham-Fu. The judge proposed to them to trample upon the cross, and to curse Jesus Christ, promising that, on condition of this apostacy, the doors of their prison would be instantly thrown open. But all, without exception, rejected with horror the sacrilegious terms on which their freedom was offered, and they were, thereupon, transmitted to the superior minister of justice, who, having found them inaccessible to promises and threats, ordered them back to their dungeon.

“The zeal of the confessors did not remain there inactive. There was in the same prison with two Christian women a pagan woman, who had been committed for having killed her husband. Touched at the unvarying patience of those two Christians, who could be only charged with fidelity to their God, and interiorly enlightened by a ray of grace, she set about deploring her crimes in all the bitterness of her soul: on the 9th of October, she urgently begged to be baptized, regardless of the rigorous treatment which her conversion would bring upon her.

“A few days afterwards, another pagan woman, guilty of homicide, imitated her repentance and solicited the same grace: she bewailed her fault with abundance of tears. When she had learned from the two neophytes the principal prayers of the Christians, she received from their hands the sacrament of regeneration. Oh! how the Lord is rich in his mercy! Whilst the ministers of Satan do their best to destroy the Church, behold, in a dark dungeon, where innocent Christians are suffering, God calls pagans to the faith, and criminals to repentance and pardon; whilst, without, proscription restrains the zeal of the apostles, weak women in chains and before the eyes of their persecutors, boldly preach the Gospel and open heaven to new elect. Tertullian had good reason to say that the blood of the martyrs is the seed of Christians.

“The conversion of some apostates has given us a joy not less great. A young neophyte, named Quam, after a year's captivity, endured for the name of Jesus, had yielded to the length of the trial, and, towards the end of November, quitted his prison, by passing

over the cross. His bishop had the happiness of making him comprehend the enormity of his fault, and he delayed not to repair it. The judge called upon him, after some days, to sign the certificate of his abjuration; and here was his answer: 'Mandarin, I fear not your torments; send me into exile; I am ready to go even to Tartary, rather than offend my God a second time: if I have apostatized, it is an impious act of cowardice, against which my conscience cries out; it is a crime which I hope to expiate, but which I shall never be made to commit again.' They endeavoured to force him to trample again on the cross, but he resisted. 'Walk at least upon this rosary,' said the judge, 'or I send you back to prison.' The courageous Quam proceeded at once towards his dungeon, and went to console his brethren, the confessors who were still mourning over his fall.

"The following is the history of three Christian women, whose return and perseverance have well effaced the crime of a moment. They were kept in prison for a year for the holy cause of the faith: their long sufferings, the misfortunes of their parents, condemned, on their account, to lead a wandering life, in order to escape from the pursuit of the mandarins, induced them at last to commit apostacy. But they had scarcely left their prison, when, at the voice of their bishop, they conceived so great a repentance for their weakness, that they went forthwith to retract what they had done. The judge, on hearing them, was filled with rage; he threatened them, in vain, with the most frightful tortures; but all his anger was limited to thrusting them back into the dungeon, which they wished they had never quitted. It is said, that they have been just sent into exile with the young Quam, their rival in repentance,

"You remember that illustrious Christian virgin, whose virtue was the admiration of even the pagans; she is still in prison at Qu-Cham, together with several others of the faithful, who, after her example, resist for the last year all the threats, as well as all the allurements and craft of the mandarins. This young girl, who is as courageous as her life is pure, could not hear our holy law calumniated without instantly undertaking its defence: in the midst of the cruelest torments, in presence of the great mandarin of the province himself, she pleaded with a generous independence the cause of Christianity, and the judges, who became our accusers, were confounded. The magistrates and officers who were present at these examinations, were filled with admiration at such resolu-

tion, united to so much wisdom, in a mere country girl ; they did not comprehend this forgetting of her own body, whilst enduring all their refinement of torture, when she should, it would seem, only give vent to the shrieks of anguish ; they were amazed at the words so calm and victorious that the Holy Spirit put into her mouth. But their blindness was such, that in place of recognizing in this heroic virtue a truly divine grace, they attributed to magic, as they had done with Father Perboyre, the secret power that deadened her pain, and the irresistible force that faith imparted to her words.

“ God has not left unpunished the cruelty of our enemies. The viceroy, who had made so fierce a war upon us, had flattered himself that he could utterly destroy the Christian religion ; he advanced towards this end, by trampling not only upon every human feeling, but even the laws of the empire : nothing was sacred in his eyes, provided that the apostacy of some of our brethren rewarded his criminal exertions. But what are the counsels of men against the designs of the Lord ? At the time that the tempest was most menacing, the Holy See created for this mission a second vicariate ; Italy was sending us new apostles, and the disgrace of the mandarin was preparing at Peking. The innocent blood of Father Perboyre was crying out against the tyrant, who hoped to draw from it a title to the favour of the prince ; the pagans themselves denounced his cruelty to the emperor ; another governor came to take his place, and he himself, accused in his turn, was juridically degraded by the royal commissioners, on the 6th of January, 1841, banished from China, which his barbarity had disgraced, and transported for ever to the deserts of Tartary.

“ The justice of the emperor extended no further. Our confessors, both catechists and faithful, men and women, continue still to bear their chains for the adorable name of Jesus Christ : confounded with the greatest criminals, they are so strongly fastened, every night, with chains, sealed to a stone in their dungeon, that it is impossible for them to stir a foot. Nevertheless, by a special protection of God, those who were imprisoned in the chief town of the province obtained, on Christmas night, 1840, a favour which the jailers were unable to refuse to their urgent entreaties : their chains were so far relaxed that they were at liberty to kneel. It was truly a sight to delight the angels, to see those pious Christians esteeming themselves happy at being able, in the darkness of

their prison, to prostrate themselves before the infant God, and singing until morning the praises of the Saviour who is born for us. Oh! if the Christians of Europe, who live in comfort, were to see what a great number of neophytes, now chained in several towns of my vicariate, have been suffering for a year back; if they were witnesses of the toils and hardships of our missionaries, in the sad circumstances in which we are placed; I doubt not but that they would blush at their delicacy, and that, animated with a more ardent love for Jesus Christ, their model as He is ours, they would endeavour to enter by the narrow way into the kingdom of God.

"The heroism of the mother of the Machabees has been here revived in the heart of a Chinese neophyte. Her only son was accused before the tribunal of *Ping-iao-sien* of professing a religion proscribed by the emperor, and upon his own confession he was bound and led to prison. The judge who presided at the arrest of the young man, examined also the women who were present, to know if they were Christians; their answer in the affirmative placed him in much embarrassment, because it was not possible to make them apostatize; this he comprehended by the energy of their refusal; and he did not wish to send them to prison, lest he should make more noise and more victims than he desired. In his vexation he satisfied himself with describing with a stick a circle around a young girl who was kneeling before him. (In China it is the custom to kneel before the judge who examines the accused.) 'If you quit this circle,' said he to her, 'it will be a proof that you have apostatized;' and he then retired. After his departure every one withdrew, except the young girl, whom the fear of abjuring her faith kept on her knees, fixed within the narrow space to which the rod of the mandarin had confined her. A secretary of the mandarin, curious to know what the innocent captive would do, returned, and finding her still in the same place and the same attitude, he desired her to rise and go away. 'No,' she answered; 'I would rather die than take one step.'—'The mandarin did not speak seriously,' said he.—'It is no matter,' she replied; 'I heard his words and I do not know his intentions.' The secretary pressed her for a long time, without being able to obtain a different reply; he then effaced the line that his master had traced, and the young girl quitted the spot.

"The young man whose arrest had given rise to this incident was brought before the minister of justice, who, after having to no

purpose urged him to apostatize, passed from persuasion to tortures, and had him beaten on the face with rods, but without shaking the firmness of the confessor. He was then shut up in a horrible prison, where long sufferings weakened his courage. When the energy of his mind had abandoned him, together with his physical strength, some of his relatives and friends, who were pagans, came to visit him: moved with a false compassion at the miserable state in which they found him, they besought him to abjure, at least outwardly, the faith for which he was wasting his youth and life. 'After all,' said they, 'your heart will still belong to your God; being restored to your family, you will be more free than ever to serve him.' His mother soon heard of the perfidious counsel which a blind friendship was giving to the confessor. She was deeply afflicted on account of it. Her faith enabled her to understand far differently the true interest of her son. She sent for a devoted Christian, and besought him to carry without delay to the prisoner this sublime exhortation: 'My son, it is for heaven that I brought you into the world; until this moment you have realised all my expectations; if you had the weakness to betray them, I would deny you as my child; I could no longer recognise my blood if it ceased to be Christian. My son, in losing your God you would lose also your mother. But I will, on the contrary, acknowledge you, though you were in the tomb, when, as a martyr of that God who has vouchsafed to expire on an infamous cross for your salvation and for mine, I should receive into my arms, with veneration, your corpse in the stiffness of death.'

"These words restored to the young man his courage, which was failing him; he resisted all the solicitations, as well as the tortures of the judges, and was condemned to perpetual banishment to Tartary, where he laments much less the sufferings he endures than the dangers to which his faith is still exposed.

"The pious mother soon heard of the victory of her son: filled with joy at his triumph, she, with all her heart, returned thanks to God, and soon after fell asleep in the Lord. The wife of the young exile is still alive, with her two children; her poverty is extreme; but she hopes in Him who protects the widow and the orphan.

"In another district, that of *Fai-iuen-sien*, our faith has likewise received a striking testimony. The mandarin being anxious to procure for himself titles to favour by the arresting of Christians, despatched an entire army to seize such of our disciples as had

been pointed out to him as the most fervent. At the report of the arrival of the troops, of which the orders were known, all our disciples, men, women, and children, as well as the old, repaired to the tribunal of the mandarin, and asked of him to open to them the doors of the prison, because they were all equally guilty, if fidelity to the Gospel was reputed a crime. The judge, who was much embarrassed by this multitude, advised them to retire, making protestations of his good feelings towards them; but as facts gave the lie to his words, they answered him, that there was no choice to be made amongst the Christians; that as they all preferred the law of God to the decrees of the emperor, they should all be comprised in a general condemnation, if they did not receive a general pardon.

“‘But,’ said the mandarin, ‘the emperor does not wish so many prisoners; he is satisfied with a few.’—‘Well, then! that shall be me,’ said a Christian: ‘Let me be put in chains,’ cried another; ‘Let me be sent into exile,’ added a third. ‘See,’ said he, beating himself unmercifully, ‘if I fear torture.’ ‘Here is my head,’ said the most resolute; ‘let it be cut off.’

“To all those voices, which expressed, not threats, but the desire of suffering for Jesus Christ, were united the wailing of children: the murmurs of the pagans themselves were soon joined to these, for they were unable to witness, without being deeply moved, the self-devotion of our brethren for their religion. The mandarin at last understood that he had acted imprudently: he hastened to put an end to the reproaches which assailed him even from amongst his guards: he dismissed the Christians with the assurance of perfect security. Before departing, our neophytes prostrated themselves to thank him for his clemency, after which each returned to his home.

“That the courage of an entire people, ready to die for their faith, should disarm the severity of a persecuting mandarin, is for China an event partaking somewhat of a prodigy; but what must still more surprise them is, to see an humble neophyte, devoted to death by the fanaticism of the pagans, triumph over all their hatred by the heroism of his charity, and carry with him to the tomb the admiration and tears of his enemies as well as of his brethren.

“A pagan of *Luganfu* was converted to the Catholic faith. His fervour was not confined to the cultivation of the virtues which adorn a Christian soul; he was desirous, in the ardour of his charity, to communicate to all his countrymen the pure joy that he

experienced in the service of the true God. But as his works, still more than his words, were a censure on their vices, they resolved on his destruction. After having cruelly beaten him with sticks, they dragged him to the bank of a frozen river, and flung him upon the ice, which giving under the weight of his body, he disappeared, and was carried away by the current.

"However, the Lord, who destined him to glorify one day his name, allowed him to escape from this danger: all wet, and trembling with cold, the Christian went to seek shelter in the house next to that of his brother-in-law; but as they believed him to be drowned, they took him for a spectre, and thought it was his ghost coming to disturb the living: the door was shut against him. As for the pagans, who attempted his life, when they saw him appear again amongst them, they loaded him with curses and insults.

"The disciple of Jesus Christ, while exposed to all this hatred, had need of all the meekness which is derived from the example of his divine Master. He opposed only silence to the unjust reproaches of his persecutors; at each new outrage he redoubled his prayers; but his heroic patience was unable to disarm them. Resolved to be rid of him at any cost, they proceeded to denounce him to the mandarin as a person professing a religion forbidden by the laws. The judge willingly made himself the instrument of their vengeance; after having in vain recommended the neophyte to return to his idols, he invented new tortures to subdue him. His body was covered with sores, but his countenance had lost nothing of its serenity. The executioners wished to make a last attempt; they brought burning brands, which they laid on the bare flesh of the confessor; they continued burning for more than an hour: at length, when they were reduced to ashes, the victim asked of his judge if he had any other torments for him to undergo. 'You have conquered me,' replied the mandarin: 'return to your family.'

"Our Christians were almost as much amazed as the Gentiles, at seeing the courageous champion, as it were, insensible to such cruel treatment; they could not help expressing to him their astonishment. 'When they struck me,' he replied, 'I felt only very slight blows, such as would be given in play with a rod; as to the fire, it seemed to me as if there were some inches' distance between the coals and my body; I only felt an agreeable warmth.'

"This time the pagans were confounded and let him go in peace.

The generous victim appeared to remember these persecutions, only to devote himself more completely to serve them. Taking example by a God who daily raises his sun on the ungrateful that insult him, he devoted to the relief of his countrymen that life which they had endeavoured to take away : every work of charity became familiar to him ; he visited the sick, gave bread to the indigent, dried the tears of the afflicted, procured clothes for the naked, buried the strangers, who had none to perform for them this sad office ; the young found in him the counsels of experience, and the sinners an indulgent friend, who aided them to rise from their fall. He was entirely engaged in these holy occupations, when death took him away from the poor, whose consolation he was. The day of his decease was for them a day of mourning ; they ran from all the neighbouring villages, and burned, as a mark of veneration, odoriferous wood before the body of their benefactor ; they would even have adored his spirit, if his wife had not opposed it, declaring to them that this worship was condemned by the religion of him whom they bewailed. They immediately held a council, and, after a short deliberation, dispersed themselves through the country to a distance of more than thirty miles, to carry to the Christians the news of the death of *their father*, as they called him, and to urge them to come and to render to him funeral honours themselves. Oh, the admirable power of charity ! The persecutors of this long undistinguished just one now reproach themselves with their hard-heartedness, as with a crime : but for the fear of displeasing him the gratitude of the poor would have made of him a god, and we in our hearts venerate him as a saint.

“ I might give you many more instances, but must reserve them for a second letter, when I shall communicate them, if I learn that what I have written has interested your pious attention.

“ ✠ JOSEPH, *Vicar-Apostolic*
of *Huquam*.”

VICARIATE-APOSTOLIC OF SU-TCHUEN.

Extract from a Letter of REV. J. BERTRAND, *Missionary.*
Apostolic, to REV. M. DUBOIS.

Kin-Fou, August 24, 1840.

“Sir, and venerable Colleague,

“In a former letter I announced to you that the drought had been great in Su-Tchuen, and that the harvest had, in consequence, failed. This year the misery is frightful. The price of the rice has doubled. The rich, fearing to come to want themselves, have left without employment the poor who live by their labour: all this class of unfortunate beings have been reduced to the most horrible distress; a vast number of them has died with hunger. What quantities of dead bodies have we not found on the roads!

“Want, that evil counsellor, has multiplied crimes: the pagans have exposed their new-born infants; despair has driven several to hang themselves, or to throw themselves into the river, to terminate the torment of a lingering agony: the robbers, of whom the number is always so considerable in China, at present inundate the country. The proprietor has to guard continually, not only his rice-grounds, but also the garden beside his house. Starving children, in the day, and grown persons, in the night, like swarms of locusts, fall upon the crops, which have not arrived as yet at maturity. If one beats them, some one of them, through a spirit of revenge, will hang himself to the trees of the owner, in order that he may be accused of having caused the death of a miserable person who has strangled himself: such is the character of the Chinese. Other plunderers, more bold, infest the highways; they spread themselves during the night over the country, break open the doors, and carry off whatever they find.—clothes, rice, animals, &c. Wo to whoever dares to resist them; he is certain of falling under their cutlass, as they murder with indifference. In vain one would call for help; as there is not a village in Su-Tchuen, and as

out of the great towns all the houses are insulated, the robbers would have succeeded before a handful of men could assemble. In the mountains those violences are practised in the open day; and such is the ferocity of these banditti, that, in order to deprive the women more speedily of their bracelets, they often cut off their hands.

"You comprehend of what prudence we stand in need not to be stopped in our journeys by these malefactors; but all our precautions would be useless, if Providence did not cover us with its shield. The missionaries are its privileged children; the more they abandon themselves to it, the more it watches over them. have sometimes travelled on the road with the brigands without their troubling me.

"I conclude my letter, praying you to remember me before God.

"JULIAN BERTRAND, *Missionary-Apostolic.*"

"P.S. In the year just passed, that is, from the month of September, 1839, to the month of September, 1840, the yearly confessions amounted to 38,302; the new catechumens to 322; the adults baptized to 484; the children of pagans, baptized in danger of death, to 15,766, of which 10,836 are gone to heaven after receiving the sacrament of regeneration. We have fifty boys' schools, and a hundred and nineteen schools for girls. The general census, taken this year, gives 54,912 Christians, young and old, throughout the mission.*

"The number of pagan children baptized is much greater than that of the preceding years, because we have increased the number of the persons employed to discharge this ministry, and because the famine, of which I have spoken, has thrown in our way a greater quantity of dying infants."

* It embraces the three provinces of Su-Tchuen, Yun-Nan, and Kouei-Teheou.

Letter of REV. M. DELAMARE, *Missionary-Apostolic, to the*
REV. M. DUBOIS.

Su-Tchuen, September 12, 1840.

"Rev. Sir,

"The state of our holy religion throughout the vast empire of China is very precarious; last year it suffered persecution in several places: it is said that the hostilities with the English have been the cause of it. Under the pretext that they adore the same God as we do, and fearing that the Chinese Christians might abet them, the emperor renewed the edicts of proscription. Severity was then recommenced, but it has happily been only local, and of short duration, because it was soon discovered that our neophytes are not in communion with the Anglican church.

"Thanks be to God, peace has not been disturbed in Su-Tchuen. It does not, however, follow that we have no differences with some petty, subaltern tyrants. The mandarin of Gan-Yo, thinking it a favourable opportunity to enrich himself at the expense of the independent Christians of his district, took it into his head to play the part of persecutor. His first act was not successful. He addressed himself in the first instance to a rich disciple, named Ouang-Kouè-Chang, who had been formerly exiled with his father for the faith, and, seven or eight years since, had returned to his province, under the protection of an amnesty. Of all our disciples in his neighbourhood he was the most capable of speaking before the magistrates, the best instructed in his religion, and the most resolute in presence of torture and death. His wife and his third son, who were arrested with him, showed the same firmness. To the threat which the judge used of sending him to execution, he courageously answered, 'Let them sacrifice first my grand-children, then my sons and their wives, then my wife, and I will follow them to heaven with joy.'—'How many Christians,' said the mandarin, 'are there in the city of Gan-Yo?'—'The Christians are numerous. Let the mandarin tell me how many persons there are in the district he governs, and I shall tell him how many disciples of Jesus Christ it contains.' At the conclusion of this examination, the

generous confessor was put in chains and led to prison. Ouang-Koué-Chang, after having taken a few steps towards the door, turned to the magistrate, and, prostrating himself on the ground, he thanked him for having judged him worthy to suffer for the holy cause of the faith. He remained seventy days in a dungeon. During this time, the superior mandarins, being informed of these affairs, strongly reprovéd the conduct of the petty persecutor, and showed him no countenance. Blamed by every one, he seized the first pretext for liberating his prisoner, who is the more respected, even by the pagans, on account of the treatment he received.

“ Whilst the Chinese government puts to death its subjects, at Canton, for the purpose of preventing the strangers from selling opium there publicly, it suffers a crowd of smugglers to introduce it from the bottom of Yun-nan, by the frontiers of Su-Tchuen.* Those determined fellows, armed with pikes and halberds, march in bodies of several hundreds, and sometimes to the number of a thousand. One of their chiefs had the audacity to write to the governor-general of this province, that there were fifteen thousand men forming a society for the introduction and sale of opium; that they asked of him only to shut his eyes to their business; and that on this condition they would promise to injure no person; but that if, on the contrary, their traffic should be interrupted, they were determined to kill without distinction all who would oppose their free passage. Generous to those who render them the least service, they act with unheard-of cruelty towards those who resist their wishes. The mandarins have quite insufficient means for repressing them; soldiers, satellites, pretorians, all fly at their approach. But wo to any imprudent smuggler who is found alone, or badly armed! the

* The trade in opium continues to be carried on with the same vigour. The mandarins, the first infringers of the laws that prohibit, do not punish, or punish but slightly, the guilty. Nearly all the prefects and persons belonging to them, followers, &c., are opium-smokers. Ten years ago, hardly any person in Su-Tchuen was acquainted with this poison; now rich and poor, men and women, all desire to taste it: it is a matter of etiquette and good taste. The evil is so rooted that it appears incurable. The Chinese, who pique themselves for wisdom, say that Providence has permitted this abuse in order to diminish the over-numerous population of the empire. As for me, I think it is a real scourge that Providence has sent to punish this blind nation. The number of those who are destroyed by smoking opium is incredible.

roads of the district in which I reside are crowded with robbers, who would make of him their victim. The latter are insolent in the extreme, because the governor does not at all trouble himself with arresting their villanies; they are always on the watch for an opportunity to plunder; they allow no case, no parcel, to pass without examining it; and then the travellers are subjected to every kind of insult and outrage. They are, in consequence, objects of implacable hatred to the smugglers; when they have the misfortune to fall into their hands, they are mercilessly massacred.

"After what I have said, you ought to have an idea of the perils that attend the ministers of religion when travelling with their vestments, chalices, and books, on these roads infested by robbers. Several of our colleagues have had to suffer from this anarchy. A native priest, who was going for the annual retreat to the Vicar-Apostolic, having met a band of plunderers, they opened his boxes, when there appeared a complete suite of vestments, a missal, chalice, &c.: what a windfall for persons who only seek for a ransom! They entered into terms, and twenty taels were promised to redeem the missionary and his chapel. In the mean time, the robbers entered the priest in the registry of their den, whilst his catechists proceeded to inform the Christians, and to procure the money agreed upon. But they returned too late. The mandarin had already been informed by the civil officer of the place, and had sent to claim the captive, whom he supposed to be a European, thinking he had found an excellent opportunity of showing his zeal and obtaining advancement. John Tong (this was the name of the priest) arrived in the pretor's hall; the same place whither, twenty-five years before, our venerable martyr, the Bishop of Tabraca, had been conducted after his arrest.

"On entering the prison," said the pious confessor, in a letter that he wrote to me some days afterwards, 'I was frightened at the sight of all the prisoners stretched without clothes upon the floor. An iron chain was placed on my neck, and one of my feet was fastened in fetters with those of a malefactor. One of the prisoners came to torment me; for it is the custom of the older prisoners to ill-treat the new comers, until they have given some money for their footing. The following morning, at day-break, I was conducted in chains before the mandarin. After various questions concerning my country and my parents, the judge said to me, 'Does a Christian tell lies?'—'No, his religion forbids them.' He then

ordered me to write the decalogue in Chinese characters : I obeyed. 'What goods have you?' said he. 'Some clothes and eight hundred sapecs.' I was silent as to the chalice, pictures, and medals, that the robbers had shared among themselves. I was then desired to put on my vestments ; I again obeyed. Being interrogated as to the name of each article, I answered exactly : 'As to the Latin books,' I added, 'they come from my ancestors, and are all old.'—'Can you read them?'—'Yes, mandarin.' He then made me read and write in this language. I wrote these words : *Deus cali et terre* ; and I explained their meaning, but I refused to give any explanation concerning the letters for some priests and missionaries, of which I was the bearer. In punishment for my silence, I received fifteen blows on the face, and besides this, the mandarin put me to kneel upon iron chains during a whole morning, and upon a block of stone for a day and a night. In the mean time he heard and decided several other cases, and from time to time he questioned me concerning God, religion, &c. I answered in the best manner I could : 'Christians do no evil,' I added : 'they adore one God, and only seek to save their souls ; hence no arms have been found with me.' 'The emperor Tao-Koang is god ; you are a rebel against him.' 'He has power over the body ; I respect him as I respect the mandarin, because it is the command of the Lord.' 'Yu-Hoag (a pretended Chinese divinity) is god.'—'No,' I replied, 'he is not God ; where are the proofs of his divinity?' Five blows on the face were the reward of my boldness ; thenceforth I did not dare to risk a reply.—'The European mathematicians of Pekin have been dismissed by the emperor ; do you know that ? At what time has your religion been introduced?'—'Under the dynasty of the Tang, as such a book says.'—'How many heavens are there? Do you know the map?'—'Some little.'—'You are a little Christian ; you know nothing ; they have abused your credulity. Why do you not honour your parents? you have abandoned their worship. If you will not answer my question, I shall add to your torments, and have you crucified.'—'May it please God that it may be so! punish me according to the rigour of the laws.'—'Do you know what has happened to the Christian of the city of Kiu-Hien?*' 'He is dead.'—'You know the edicts of the

* The blessed Thaddeus Lieou, Chinese priest, martyred in 1825, in this city.

emperor, and you want to violate them? Thus ended the examination, and the priest was brought back to prison. The judge saw that he had been mistaken, that he was not a European. He nevertheless informed the great mandarins of his capture; but his denunciation not being well received, after allowing his prisoner to remain forty days in chains, he discharged him.

"All these affairs occurred within the neighbourhood of my residence. Through prudence I had packed up, secreted every thing connected with religion, and held myself ready to fly at the first intimation of danger. Now that the robbers speculate not only upon the smuggled opium, but also upon our vestments, &c., we are forced to take extraordinary precautions, either in travelling or going to administer the last sacraments; one unfortunate encounter would be sufficient to excite the most serious persecutions,

"Accept, &c.

"L. C. DELAMARE, *Missionary-Apostolic*.

VICARIATE-APOSTOLIC OF LEAO-TONG AND OF MANCHOURA.

Letter of Dr. VEROLLES, Bishop of Colombia, and Vicar-Apostolic of Manchoura, to REV. M. LANGLOIS, P. P., Argences.

Sy-Ouan, in Mongolia, March 12, 1841.

"My very dear Friend,

"I have already answered the letters you wrote to me in 1839. I was then in Su-Tchuen, engaged with the preparations for my departure; I am now in Tartary, and shall give you some details on my new position.*

* In 1839, the Holy See detached from the diocese of Peking the province of China called Leao-Tong, as well as Manchoura and Mongolia, two provinces of Tartary, and formed of them two Vicariates-Apostolic; the one, composed of Leao-Tong and Manchoura, is confided to the congregation of the Foreign Missions; the other, which embraces all Mongolia, is under the care of the French Lazarists. The first Vicar-Apostolic of Leao-Tong is Dr. Verolles, previously missionary in Su-Tchuen. He has with him only one priest (Mr. Ferreol), who will assist him until he can enter Corea, where his destination calls him. Within a short time two other missionaries were to go from Macao to Manchoura.

"I quitted my ancient post in the beginning of last September. The rains and inundations, which were excessive last year, had destroyed all the roads, and we had to take long circuits, and sometimes to stop several days in the same place; the journey was, in consequence, very long. In China every thing is done slowly.

"At length, on the 29th of October, I arrived at the house of his lordship the Vicar-Apostolic of Chansi. He resides at fifteen leagues' distance from the capital, *Tay-yuen-Fou*, and almost on the high-road. This good old man, who is more than seventy years of age, received me with a truly paternal cordiality. His age and infirmities disable him from walking; this painful situation is, however, glorious for him, because, on his entering China, about the year 1800 I believe, he was recognised in the province of Canton, and thrown into confinement; the dampness of the prison paralysed his limbs. He is of the order of St. Francis, as is, likewise, his coadjutor.*

"On the 8th of November I received episcopal consecration; the holy oil flowed upon my head! 'Receive the Holy Ghost' was said to me, and I found myself associated to the order of pontiffs of the new alliance. I was then invested with the insignia of my new dignity: a precious ring was placed on my finger; a mitre, rich with jewels, circled my brow; and, with the pastoral staff in my hand, I was made to bless the people. What do you say, my dear friend—what would my mother have said, if she found me there? Would she have recognised her son—her poor Emanuel? Would she not think she was dreaming? Yes, indeed; I myself thought it was a dream. 'Alas!' said I, when I prostrated myself on the floor of the temple, at the foot of the holy altar upon which I was to consummate my sacrifice, 'humble priest, return to the earth whence thou hast come, rather than consent to new honours!' But God has willed it: a refusal, on my part, would cause to fall at once this new Vicariate, which a thousand obstacles seemed prepared to destroy. My dear friend, pray for me—for your old curate, whose first steps in the pastoral ministry you have directed—that it may never happen with me to repeat with the prophet, '*You have raised me up in your anger and indignation, only to cast me down from a greater height!*' But what consoles me is,

* The Vicar-Apostolic is Dr. Salvetti, Bishop of Euria, and his Coadjutor is Dr. Alphonsus Donato, Bishop of Cardica.

that, having become a bishop, I am always poor, and now poorer than ever. From henceforward I shall have to wander often over vast deserts, more frozen than the deserts of Muscovy, and to lodge in caverns, without any other food than oat-flour steeped in hot water.

"Three days after my consecration I quitted our worthy Italians; I hired a wretched Chinese calash, and I set out for Tartary. I had still four hundred leagues of a journey to make. Having arrived at the frontiers of the great empire, I stopped for some days at *Huen-hoa-Fou*, amongst the Christians, who gave me an affectionate welcome. The cold was growing excessive; already we could pass over frozen rivers. I and my people had to wrap ourselves up in all kinds of furs.* My regulation-hat was a fox's skin, rolled into the shape of a turban, after the Tartar fashion; I had for my night-cap a rat's skin; for cravat, the skin of a *hac-licou*—(I don't know the name in your language); my sleeves were of other skins: the sheep, cats, and wolves contributed their share in my accoutrement. In China, they make dress of every thing, without any consideration for human respect.

"The Christians of Tartary came to meet me; accompanied by them, I made my entry into my mission. I was mounted on a miserable horse, which, shortly after having passed the *great wall* of China, sank under me, and rolled upon my leg. It was in this manner that I took possession of my Vicariate—at the first step a fall. When I speak of the *great wall*, I mean only to speak of the place where it, perhaps, formerly stood; for I perceived no vestige of a wall within the horizon. In the places where it does exist those who have seen it acknowledge that it is but little above the ground. But enough of this subject, which is very unimportant; those wonders of China are only wonderful from afar.

"I shall not dwell on the countries I have traversed; the description would be as tiresome as they are monotonous. From the capital of Su-Tchuen to that of Chansi there are only mountains to be met with, more or less steep, but always bare and quite barren; formerly they were covered with extensive and fine forests. The Chinese, who only know how to devastate, have destroyed all.

* "The cold of Tartary is extreme; the earth freezes to seven or eight feet deep, and the thermometer generally descends to 30 degrees below zero."—*Extract of another letter from the same Bishop.*

Beyond these mountains immense plains spread themselves, in which, here and there, are some fields of wheat and millet; and rocks, which might be taken for great blocks of clay, they are so bare, interrupt, without embellishing, the sameness of the landscape. Besides, there are no hedges, few trees, and a great number of large villages, surrounded with walls. Although the population is immense here, I do not think it is so considerable as in Su-Tchuen. The inhabitants of this northern province are more rude and unfeeling than those of the south of China; but they are also less disposed to robbery, less quarrelsome, and less given to cheat.

"To-morrow I send back my Canton couriers, and I will pursue my journey towards Mantchoura; I hope to pass the Easter a hundred and forty leagues to the north of Sy-Onan. The following information on the country which I have still to travel over has been supplied to me by Father Ferreol, this intrepid missionary, whom the church of Corea will soon number amongst its apostles.

"In crossing Mongolia, we travelled sometimes for whole days without meeting a single habitation. The uncultivated mountains and plains are covered with herds of oxen, horses, and dromedaries. In these regions I could figure to myself the idea of what is called a wandering people. The Mongul, in general, does not cultivate the earth; he feeds his flocks, eats their flesh, and dresses himself with their skin and fleece; he sets up his tent in the place where he finds the pasture abundant, and when it is consumed he encamps elsewhere. We entered one day into one of their tents to take refreshment; it was of a circular form, and terminated in a dome. All around was ranged the family furniture, the oven of the kitchen in the middle; under our feet were skins, covered with their fur; and, at the entrance, a large heap of cow and horse-dung, which is the only fuel that the inhabitant of the desert has to cook his food. We seated ourselves on the floor, around the domestic hearth; our hosts served us with tea and mare's milk, and, after having lighted our pipes at the fire, we set off. What a country for a European traveller! In place of high-roads, there are numberless paths, which are able to lead astray the most practised; more than once my guides have mistaken them. Rivers are often met with; but no boat, no bridges. If you have to pass them, take off your clothes, or else mount your beast, if you have one; and if the water be too deep, wait until it sinks, or that it freezes during

winter. We were obliged to pass the same river more than thirty times ; one of my guides was twice carried away, together with his mules, into the middle of a muddy water ; my baggage was completely soaked. When the passage was most dangerous, two men held my horse by the bridle ; the current used to carry us all with it. The most favourable time for travelling here is the winter : then every thing is frozen ; in summer it is only mud and water.'

"These obstacles obliged me to make long circuits ; I shall take the way through the desert, as the surest, although the longest. When shall I be in the midst of my five thousand Christians of Leao-Tong ? Alas ! they have not, for the most part, been visited for the last five years. I hasten to fly to their aid. But I am alone ! . . . I shall immediately devote myself to the studying of the Manchou-Tartar language, for I must preach the Gospel in the centre and north of my Vicariate, which do not contain a single Christian. From Kalmoukia to the frozen rivers of Soungari, more than seven hundred leagues, the good news of salvation has not as yet been announced. What a heart-rending thought for whoever has zeal for the salvation of souls !

"My dear friend, you ask my benediction for your flock. In giving it to you a few words of edification would not be ill-placed. What, then, shall I say to my old friends, the worthy inhabitants of Argences ? Would they be insensible to the sound of a well-known voice, that cries out to them from the other end of the world, Save yourselves !—time is nothing ; eternity is all !

"And you, my venerable and dear friend, pray for me and for my desolate mission.

"Yours, in J. C.

"✠ EMMANUEL, *Vicar-Apostolic
of Eastern Tartary.*"

We have before us another letter from Dr. Verolles, addressed to his mother ; it bears nearly the same date, and mentions the same facts. "On the 9th of June," writes the new Vicar-Apostolic, "I had quitted my mountains of Thibet. I had at length to tear myself from this pleasing solitude, and to leave my dear pupils. They and I could only weep : the separation was to last for ever."

Those dear pupils of Dr Verolles are young levites, whom he

was preparing for the priesthood. Mr. Delamare, Missionary-Apostolic, who visited them in 1839, has given a description full of interest of the country they inhabit.

"I am in the college for a month back," he wrote to one of his colleagues: "this establishment is situated out of the territory of the Celestial Empire, upon the high mountains of Lower Thibet. To come here from Su-Tchuen one has to pass over several chains of mountains, both lofty and steep. To the extraordinary elevation of the soil must be attributed the coolness of the climate, although placed in a latitude so near to the equator. The grape does not ripen here; the cultivation of rice would be labour lost: the products are generally maize, buckwheat, wheat, barley, oats, rye, and colza. In the month of May our hills are covered with excellent strawberries. In the finest days the clouds seldom rise above the tops of the mountains. The rain in summer and the snow in winter are most abundant.

"When I came into this country, in the month of December, it appeared to me as if I entered a new world. A mild temperature existed on the plain; according as I ascended the cold became more sharp; the ways were impassable without the assistance of frost-nails on the shoes; and I imagined I was crossing the famous Mount St. Bernard. The illusion is very allowable: we were proceeding by a path of ice, extremely steep, bordered by precipices, which the foliage of the trees, covered with snow, concealed from our sight. We took three hours to go from the foot of the mountain to the top, and during all this time we did not find a single habitation. On the other side we met a panther: it might have been unfortunate for us, for we were without defence against its claws and teeth. It happily retired into the forest, and we pursued our way. I at length arrived, not at the monastery of the generous hospitallers of the Alps, but at our little college of *Mo-Pin*, where I received the most cordial welcome from our excellent colleague, the dear Mr. Verrolles.

"These mountains are covered with immense forests, which supply Su-Tchuen with timber. They are also inhabited by all kinds of wild animals: the buffaloes feed in flocks; the monkeys, squirrels, and lynxes are the most numerous; the fox is also to be found, but less common, as likewise the stag, pheasant, every species of pig, the musk-deer, resembling a young stag without horns; its skin is prettily spotted, like that of a tiger; the panther,

that comes to carry off the dogs from our poultry yards; the bear, still more dreaded, that ravages the maize plantations of the poor natives: many a mountaineer knows by experience the weight of the paw of this terrible neighbour. The country abounds in mines of gold and silver, which the avaricious Chinese explore with profit: I have procured some samples of the ore, which I forward to you for the amateurs and learned in Europe.

"The prince who reigns here is an absolute master: but although he does not depend on the emperor like the king of Corea,* the proximity of his states and the small extent of his power expose him to many a humiliation from the mandarins, the pest of human nature in our half civilized countries. It is, however, only by tolerance that the Chinese are suffered in Thibet: they may be colonists, but not proprietors; and if our petty king was not obliged to sacrifice his interest and wishes to fear, he would long since have cleared his states from these troublesome visitors.

"As for the natives, they are neither given to fraud nor covetous, proud, and vain, like the Chinese, who, however, despise them as barbarians. They have a national language, which is rendered difficult by as many dialects as there are valleys. Every one here knows that there are Europeans in the college; we make no secret of our presence, for the Thibetians like us, and the pagan Chinese do not think about us at all. There could be nothing to fear, except in the case of persecution; under such circumstances the mandarins would, perhaps, knowing our residence, then demand the surrender of our missionaries; but we have reason to hope, that, being apprised beforehand by the native chiefs, who are devoted to us, we should have the time to betake ourselves to the mountains, and defeat all pursuit. Why do we not count as many Christians as we do friends amongst this poor people! They know our religion very well; they acknowledge even that it is the true one; yet different considerations retain them in their idolatry. If the prince was converted, the whole nation would throw itself into the arms of the Church."

* He is obliged to send, every year, an imposing embassy to China, to offer to the emperor rich presents.

DEPARTURE OF MISSIONARIES.

On the 12th of April there sailed from Nantes, for the Mission of Pondicherry, Rev. Messrs. De Marion Bresillac, of the diocess of Carcassonne, and Triboulot, from the diocess of Saint Diez ; and the Rev. Messrs. Bartier, from the diocess of Saint Diez, and Vachal, from the diocess of Tulles, embarked at Bourdeaux, on the 18th of May, for Macao. These four priests belong to the Society of the Foreign Missions.

MISSIONS OF EASTERN OCEANICA.

OBSERVATIONS ON THE GAMBIER ISLANDS.

By the REV. MR. CARET, *Missionary-Apostolic.*

"The Gambier Archipelago, like the greater number of the islands of Oceanica, was, in all probability, at first inhabited by persons cast away by shipwreck, or some family of outlaws, who were forced to have recourse to the sea, in order to escape the lance and teeth of a victorious cannibal.

"It was in this way that was peopled, some forty years ago, Crescent Island, which is situated at a dozen leagues' distance from Mangareva. After a terrible battle that took place under the reign of *Mapururé*, the grandfather of the present king, the vanquished were eaten, or obliged to take flight upon rafts; some were so fortunate as to fall in with some deserted shores, where they established themselves; others perished miserably in the waves.

"According to the tradition of our islanders, *Tiki* and *Jnaone* were their first parents. But as far as I have been able to investigate the subject, the other people of Oceanica lay claim to the same origin; whence I am led to conclude, that the different tribes, found scattered here and there throughout Polynesia, are so many shoots from one common stock.

"In general *Tiki* is reputed a god, who drew the earth from the bosom of the waters by means of a hook. This potent fisher has bequeathed his name to all the statues of the idols, before which this savage people has so long bowed down: whatever may be the attributes of their divinities, they always give to them, along with a human face, the inevitable addition of *Tiki*. Of *Jnaone* they have made a goddess, who, disdaining the society of her spouse, left him with an only infant daughter in the cradle.

"Ask not of the population of our islands any more explicit information concerning their origin; all your questions would re-

main unanswered : their traditions are silent on the subject. Perhaps these tribes had their origin in the remotest antiquity : it takes a very long time for a people to forget the history of its origin. The inhabitants of *Pitcairn** will not soon lose the recollection of the ship, *Bounty*, nor the names of its sailors, who first established themselves in that island.

" I saw in a valley of Mangareva, the largest of the Gambier group, a monument which seems to belong to a very distant period : it is a wall a long time buried in the earth, and formed of enormous *pu-ngas*, or soft stones, that grow upon the shore in the midst of the waters ; it may be six or seven feet high, and from fifteen to twenty long. Trees, as large as the oldest oaks in our forests, had spread their ancient roots into the crevices in this monument, and their trunks were buried under a heap of coral, which the old people designate by a term invented by their ancestors.

" At Taravai, another island in the same archipelago, there is growing an extraordinary tree, called *Oa* : it measured, on our arrival, a hundred and six feet in circumference ; its aspect resembles much the appearance of our old towers or porticos of the middle ages. The trunk, which appears composed of a multitude of grouped columns, like the pillars of our gothic churches, is divided into numberless compartments, lighted by a thousand openings, which might be taken for pointed arch windows, or niches ready to receive their statues.

" The old affirm, and they hold it by tradition from their ancestors, that formerly this tree touched the mountain ; that it retired from it of itself, and that it is daily, though imperceptibly, removing farther from it. According to this account, it must have already moved from three to four hundred paces ; which, at a pace a year, would give it four hundred years at least of antiquity. But if the progress of this self-moving vegetable be regular, it is certain that the distance it has travelled would assign to its origin a more remote epoch ; for during the several years that I have been at Gambier, I have not perceived that it has stirred an inch, which makes me think that it is at this moment in the very spot where it was formerly planted.

" In order to arrive at something more certain as to the origin of this people, I have also consulted the memories of the aged, which are here the only records of the past ; and I have heard enumerated by

* The isle, *Pitcairn*, has been peopled by the crew of the English ship *The Bounty*.

the best informed of the natives as many as fifty kings, who are said to have presided, one after the other, in the government of the Archipelago. 'There are a much greater number,' he added, 'but their names have been lost.' I cannot say whether he took the contemporary rule of some of those princes for successive reigns, or whether he may not have confounded the title of king with that of the principal chiefs of tribes.

"Hitherto I have only given expression to conjectures, which are certainly very insufficient to dissipate the clouds that cover the origin of my Oceanicans; but, in the place of precise information, it is all that is allowable for me to state. The points on which I am now about to speak, I can treat of with more certainty; for in relating the superstitions of the people of Gambier, I relate either what we had to contend with, or what is still occurring every day before our eyes.

"We found established in the island the idea of the Divinity, the recollection of the creation, and the belief in the rewards and punishments of a future life.

"The gods of Mangareva were without number, and divided into two opposite classes, the good and the evil genii. Both had specious attributes. *Tiki* was adored as father of the human race; *Tea* had created the water, the wind, and the sun; *Tu* was the author of the *Maiore*, or the bread-fruit; *Ro-ngo* opened the clouds, and poured down floods of rain upon the parched fields; *Tairi* made the thunder roar; *Arikitenou*, king of the ocean, watched over the preservation of the numerous families of fishes that people his empire, and favoured the labours of the fishermen that invoked him. *A-nghi* directed the storms, and caused a scarcity by his burning breath and devastating rage; *Mapitoiti*, the most mischievous of the genii, was the god of death; I have just sent to France the staff of which he made use, as the poor idolaters said, to strike down men: in a word, there, as in the ancient paganism, the principal phenomena of nature were deified and transformed into good or evil spirits, according as they inspired hope or fear.

"The inauguration of the idols was performed with a ceremonial which shows a strange credulity in the natives. At certain epochs they imagined, at the instigation, no doubt, of the *Tauras*, that a genius had come to conceal itself under the bark of such and such a tree. They immediately crowded around the tree, and proceeded to interrogate the new divinity: 'What is thy name? where

is thy dwelling place? what worship dost thou wish to receive?' A priest, placed beside the mysterious tree, replied to every thing, giving to his words an extraordinary accent, which they took for a divine voice. A religious terror seized the assembly; they ran to carry to the king the news of the prodigy, and the prince came to repeat in his turn the same questions, and received the same oracles. 'I have such a name,' answered the god, by the mouth of the priest called *Taura*. 'I wish that you cut me down, that you shape me, and after having given me the form suitable to my rank, you place me with honour in your house, where I shall receive the homage of the people.' The king instantly gave orders that the tree should be cut down. This operation was performed by fire: when the roots were burned, they shaped the trunk with stone hatchets, and polished it with hard and sharp shells. When the sculptor had finally given the last touch to his work, the statue was inaugurated: it was placed standing in a cabin, which became *tapu*, that is sacred, and forbidden to the women; the priest squatted down before it, and addressed to it his prayer; he also offered to it food of every kind, and some pieces of *tappe*. All these offerings were ranged in presence of the idol on a large coral slab, where they remained until the rats eat them, or that they became putrid. In return for these, the god was supplicated to grant to the people fruits in abundance; and in enumerating those which they solicited from his generosity, the *Taura* did not neglect to ask particularly for those which our islanders consider as the most exquisite.

"Belief in the rewards and punishments of another life was likewise a part of the religious system of the inhabitants of Gambier. They had their *Po-Kino*, or hell, which they one time represented as a burning furnace, at another time as a deep slough, whence no one can escape once he has had the misfortune to slip upon the brink of the miry abyss. Their *Po-Porotu*, or Paradise, was the sojourn of the good divinities; it was like the Elysian fields of paganism, a subterraneous region, lighted by a star as pale as the moon. On the death of an islander his family celebrated a *tirau*, or funeral feast, which always degenerated into gross revelling. There were some more solemn than others, according to the rank and dignity of the deceased. The *tirau* of the *To-ngoitis*, or nobles, was prolonged with merry-making until the seventeenth day. If the relatives failed to fulfil this duty, the shade of the deceased was condemned to wander from mountain to mountain, from preci-

pice to precipice, until it tumbled for ever into the gulfs of *Po-Kino*, but, with the honours of which I have spoken, every soul took flight to heaven.

"It was usual, at the funeral of a chief, to extol his bravery and recite his exploits. The following is a fragment of a funeral song, which, before the arrival of the missionaries, the people used to repeat over the tomb of their most illustrious warriors: there is in it nothing remarkable; but it may enable one to appreciate the national poetry of a people as yet but little known.

"The sun has passed behind the hill; the shades have succeeded the day: Light, how thou delayest to come back! Thou art as slow in appearing as the fish waited for by the fisher who has cast his hook into the sea.

"It begins to shine on the heights of the island; the butterfly, awaked by its fire, sports on the paths; it flies playfully from the sea to the mountains."

"In this song there is a long list of the deceased chiefs, the names of whom an islander repeats, whilst the people answer, groaning, 'Such a one is no more: the light is for all!'

"All these ceremonies had a religious character; they were always presided over by priests. The number of the latter was considerable. They acknowledged a supreme head called *tapua*: from this person the sacerdotal power emanated; to him belonged the right of deifying the statues and of regulating the worship decreed to each idol. The subaltern ministers, known by the name of *Tauras*, attended, under his jurisdiction, to the performance of the sacred rites; they exercised the greatest influence over the people; the king himself submitted to the yoke of their authority, from which if he ventured to free himself, they threatened him with the wrath of the gods.

"Each divinity had its priest or priestess, who lived on the gifts served to the idol. Before the house of a *taura* there was always a table, called the *table of the gods*: whoever desired the favours of *Tiki*, placed on it his offering; at one time it was a *poké*, or bread-fruit, boiled to pap, and upon which had been poured cocoa milk; at another time a *piere*, a sort of paste formed of excellent fish, and the pulp of the *tumei*; sometimes a *pupula*, a succulent dish, composed of bread fruits and bananas, seasoned generally with the juice of a root which the English have called *tea root*. No person was to touch these eatables reserved for the gods, who were supposed to

eat them during the night ; they would, it was said, have infallibly killed the profane being who should be so daring as to eat them.

“On the arrival of the missionaries, the *tauras* soon discovered that the offerings were becoming more rare. We therefore waited to see how they would act in defence of their endangered interests. But the hour of grace was come ; the tables of the gods were overturned, and the idols cast into the fire. The former priests, are now for the most part Christians, and very fervent ; he who was invested with the title of *tapua* has contributed more than any other to the establishment of religion in these islands ; his name is already known : it is Matua, uncle of the king, Maputeo.

“The government of Gambier has been, from immemorial time, monarchical and hereditary ; it appears equally certain that the women have been always excluded from the succession to the throne.

“It is the right of the king to dispose at his pleasure of all the lands of the island ; he is the absolute master of them. The principal depositary of his authority is called *taura tiaki ao*, or *guardian minister of power* : to him are entrusted the keys of the public treasury and the care of receiving the taxes, of administering justice, and of notifying to the people the will of the sovereign.

“Besides this first minister, and under his jurisdiction, there is a certain number of functionaries, each of whom fills a special employ. One is exclusively charged with the care of fishing ; another superintends the king’s kitchen ; another bears the title of his majesty’s architect ; another has the distinction of physician to the prince, and is alone consulted in every case of sickness. In fine, we found here, on a small scale, what is seen every where else under more brilliant appearances : a king, with his courtiers and pages, and a queen, with her maids of honour and ladies in waiting.

“It is easy to conceive, that in so poor and limited a state the prerogatives of the sovereign must be very humble : they are confined to some ways, and to certain seats, esteemed *tapus* the king, that is, reserved for him alone. It is also etiquette for none to remain standing in his presence ; one must sit or squat upon one’s heels. Every subject having any thing to solicit from the prince, or to thank him for any favour received, must kiss his knees and feet. To the above are limited all the distinctions and all the homage which the people accord to their master.

“The other members of the royal family also enjoy analogous

privileges. But, of all the advantages which they derive from their birth, the most valuable is that of a more cultivated education. From their infancy they are intrusted to select preceptors, who do not allow them to be an instant out of their sight, and who are charged to render them worthy of the rank they are one day to occupy in the state.

“The cradle of the heir presumptive to the throne is attended with the greatest care. The flattery, it is true, by which this care is inspired cannot but give a direful direction to the ideas of the royal child. He is scarcely born when he is taken from his family, carried to the top of a lofty mountain, where he is placed in a solitary cabin, in which all his ancestors were reared. There, without any other society than that of his nurse and some maid-servants, he grows up unknown to all the world; the approach to his mysterious dwelling is strictly forbidden to his future subjects.

“From the height of this mountain they point out to him the numerous and verdant valleys which shall soon form his dominion. ‘Your people,’ they say to him, ‘creep already at your feet; they dwell below on those plains that forests of cocoa-trees and bread-trees cover with their shade, and enrich with their fruits: you shall one day command them, and they will obey you. Every thing that your sight can behold belongs to you; this sky, these mountains, these valleys, those seas compose your dominion; you shall be great in the days of your reign; your sway will be boundless as the ocean that surrounds you: sky and earth will receive your laws.’

“It is in this manner that they inflate from his cradle the pride of the heir to the throne. Thus did the sovereigns of Mangareva esteem themselves as the first or rather as the only monarchs in the world, for they thought that the universe ended with the horizon.

“When the time arrived that the young prince was to descend from the mountain, that is, when he had reached the age of from twelve to fifteen years, all the natives, men and women, old and young, assembled to proceed to meet him, and to hail the approach of the future monarch. This day was reckoned amongst the happiest of the island.

“I shall say but little on the physiognomy and stature of the inhabitants of Gambier, as several of my colleagues have already described to you both. They are, in general, tall and robust; to the beauty of features they unite a great muscular strength, and

the finest symmetry of figure. Here we do not see deaf, dumb, deformed, or lame. The only physical defect which I perceive amongst the Mangarevians is to have the feet turned inwards. The tatooing does not ill become them. Almost all of them have crosses marked on their shoulders. As these represent tolerably well the epaulettes of our soldiers, and as the rest of the tatooing has some analogy with the military costume, it might be that they endeavoured to represent the uniform of the Europeans, who fired upon the population the first time that they were visited by a ship of war. The strange figures with which every Mangarevian variegated his skin, together with his long beard and flowing hair, gave him a martial and terrible air, which his character did not belie; for, previous to his conversion, he was considered the most ferocious islander in Oceanica. The operation of tatooing commenced at from fifteen to twenty years of age; the women as well as the men were ambitious of this fantastic attire. Now no person thinks of it, although we have not said a single word to interdict it.

"A person will find it difficult to believe, now that religion has changed the face of these islands, how much the natives used to thirst for the blood of their fellow-men: they devoured, not only the strangers that shipwreck had cast on their shores, but also the natives, and sometimes their best friends. Wo to the warrior whose courage had failed: his bleeding limbs were served as food to the conqueror; the field of battle became a banquet to which the triumphant tribe flocked to satiate themselves on the flesh of the captives. Even in time of peace these horrible feasts were not rare. But then, to procure a victim, it was necessary to unite treachery to cruelty: they went secretly to hunt each other; a neighbour lay in wait for his neighbour; if he could lead him into a desolate place, or surprise him alone and defenceless, with a smile on his lips he plunged a dagger of mother-of-pearl into his heart; and when the darkness had set in, he went to eat leisurely his victim in some solitary valley. The flesh of infants was particularly desired by those cannibals. Many times our young Christians have said to us, with the strongest expression of gratitude, 'Oh! how unhappy we were before you came to instruct us! At every moment we used to tremble for fear of being taken and devoured by the big people: now we have no longer any fear; we are only thought of to be loved.'

"To the murder of his neighbours the Mangarevian added the

usurping of their properties. When the harvest-time arrived, the warrior who felt himself straitened by the small extent of his lands, proceeded without further ceremony to pick a quarrel with the possessor of the neighbouring field :—‘What are you doing upon my ground?’ he would say; ‘by what right do you dare to touch the fruit trees I have planted? Begone! or I shall make you repent of your audacity.’ You may judge if the other would be disposed to yield up without resistance a harvest ready to be reaped. The dispute became warm; the two champions raised their voices, and the tribe ran to their cries; some sided with the aggressor, others with the attacked; from words they passed to blows; when stones were once thrown, the fray became general; they tore each other, they continued to kill each other, until victory decided the justice of the stronger party. Then the conquered, if he had the luck to survive his defeat, went to hide his misfortune with a brother or a relative, whilst his fortunate rival became the terror of his neighbours, and remained in undisturbed possession of the field that he had secured by his courage.

“Since they have become Christians, our islanders have had some disputes on the subject of the boundaries of their lands; but, happily, they have been neither violent nor difficult to calm. From this circumstance we have been enabled to estimate the change wrought by grace in hearts formerly so foreign to every feeling of justice and moderation.

“In order to describe with perfect truth the character of our Mangarevians, I should say that a certain number of more pleasing features tempered the horror of the picture I have drawn. If they were naturally flatterers, deceitful, suspicious, and lazy, they cheerfully shared their meals with the indigent and the traveller; the rich gave of their abundance to their less fortunate relations; the friends took care of the family of him whom death had snatched from them. Nothing was more common at Gambier than adopted children, who enjoyed in the house of their benefactor the same privileges as his own offspring, and had, like them, a right to share in his inheritance. In fine, the tears which these islanders shed over the graves of their relations, the funeral songs in which they vented their grief in such affecting expressions of regret and tenderness, sufficiently prove, that if humanity was disfigured amongst them by barbarous vices, it was not entirely banished from their hearts.

“The indolence which appears to be the principal defect of the

Mangarevians may be attributed to the astonishing fertility of the soil. To procure the first necessities of life, they have to perform scarcely any labour: their trees produce, without cultivation, fruits in abundance; to pluck away, from time to time, the grass that grows about their roots is all the cultivation they require. It is not even necessary to plant new ones: besides the old stock, from its roots new shoots arise. A young generation is ever springing up to supply the place of that which is passing away.

"These valuable trees, which furnish bread to our islanders, and which render their valleys like so many enchanted groves, give them also the material to form their clothes. From the bark they make, without any other instrument than a mallet and a semicircular block, a sort of stuff as white as snow. This is the *tappe*, of which the name so often occurs in our letters. The women alone are employed in this work. They are seen at all hours of the day labouring with the mallet, and hammering like smiths at the anvil; their repeated blows, resounded by the echoes of the island, are heard to a great distance over the waves. Since that decency—the inseparable companion of faith—is respected by the natives, they cover themselves as well as they can with their poor *tappe*; but it is spoiled by the least rain, and after being surprised by a shower, the wearer has only fragments of it to bring home.

"As idleness favours every vice, and as as an idle population cannot long be a Christian people, we direct all our efforts to inspire our neophytes with a love for labour. I believe they will always feel that they live in a tropical climate. However, since they have been baptized, their activity is greater, and if their ardour keeps up, we shall have no reason to complain.

"Already several important works have been undertaken. Hitherto the habitations were only wretched cabins, open to every wind; now we reckon in the island a certain number of houses built in the European fashion, and our church will, one day, be a remarkable monument for the Archipelago. Every one is anxious to have a share in its erection: some go to search in the sea for *pu-nga*,* and to bring it to the shore upon rafts; others carry it on

* "The *pu-nga* is a stone as soft as sand-stone, and as white as snow; it grows in the water, and is easily detached from the sand upon which it lies. It is found of all lengths and dimensions; I have seen some twelve feet long, six broad, and two thick."—*Note of the Missionary.*

the land as far as the great valley, where more expert workmen cut and shape it. For this labour arms are never wanting: it is a pleasure and an entertainment for this people to pull the rope or press upon the lever.

"From the disposition to indolence, which we are struggling against, the natives had allowed the grass and reeds to occupy a part of their fields; the trees were perishing, the fruits were becoming rare and less succulent. At present all the valleys are in good condition; the banana-trees, lately so scarce, are as numerous as the bread trees; each farmer has now his little sugar plantation, and his provision of sweet potatoes.

"Whilst I am speaking on the labours of our islanders, I shall say a word on the principal employments which usage assigns to each member of a family. The men are occupied with catching fish, or fishing for pearls; the women, as elsewhere, are here charged with the care of the house; the young girls fetch water from the well, and prepare the food; to the youths is appointed the duty of finding fuel for the fire; and to the old is reserved the task of weeding the valleys.*

"I now come to the productions of the soil, which constitute all the riches of Mangareva.

"In the first rank must be placed the *tumei*, or bread tree. Its fruit is called *mei*, or *maiore*. When it has arrived at maturity, the natives peel it with a sort of pearl scraper, and bury it in a hole lined with leaves, which they carefully cover with a thick layer of earth; in this state the *maiore* is termed *tioko*. The places in which it is deposited may be called the granaries of these islands; when they are well filled, the people are satisfied with their future prospects, and give themselves up to joy. With *tioko* one obtains here the same importance as in Europe with money; it is, as it were, the specie of the country. He that possesses much of it may count on the services of every one.

"The *tumei* yields regularly two crops in the year. If, by mis-

* "This occupation, allotted to the old, reminds me of an exceedingly ingenious answer given some time ago to one of my colleagues. A very old woman was urgently praying him to grant her baptism. 'But you are not sufficiently instructed to receive it,' said the missionary. 'It is true,' she replied, 'I am now only a poor old woman, I have no memory; yet I should wish to be baptized. Here I am good for nothing; but in heaven, whither I desire to ascend, I shall weed the grass of the Lord Jesus.'"

fortune, both fail, scarcity soon appears. All the old people frequently speak of a terrible famine that desolated their island a short time before the arrival of the Missionaries. 'All our stores,' say they, 'were exhausted; there was no more *tioko*, no more *nanié** in our pits, no fruit upon the trees. The roots of the *ti*,† the *ignames*, the *taro*,‡ and the sweet potatoes supplied our wants only for a few days; we saw ourselves reduced to eat the grass of the fields, and at length to devour one another. The strongest amongst us alone survived until the new harvest. Before the scourge we were as numerous as the trees in our valleys. When it ceased the Archipelago was only a desert.'

"Indeed, it is evident that these islands have been more peopled than they are at present. Ruined cabins and abandoned plantations show the disappearance of the families that formerly possessed them. It is even said that the island of *Kamaka*, now uninhabited, formerly sustained a population equal to that of *Akamaru*. May we be able, by our vigilance and activity, to prevent the return of the like afflictions!

"Next to the *maïore*, they reckon among the most esteemed fruits of Mangareva the *banana* and the *cocoa*, which are known to every one; the *nioi*, perfectly like our cherries; the *keika*, a sort of red apple of a middling size; the *moi*, which, with less pulp than the *keika*, is of a deeper red, and contains a harder kernel; the *nono*, which might be taken for a fine strawberry of the size of a pippin, but which is disdained, unless under the pressure of hunger; and the *ara*, which is found in abundance on almost all the low lands of Oceanica. It collects in clusters at the end of the branches; its figure is conical, and its kernel resembles much a chesnut. This fruit is the only food of the islanders of *Crescent*, and of nearly all the *Dangerous Archipelago*. The tree that produces it rises to the

* "The bark of the *maïore*, of which they also make bread, but which they only eat for the want of other food."

† "A ligneous root, of which the juice is almost equal in sweetness to honey; it thrives every where, even on the tops of the mountains. I have seen some of considerable size, and that were more than four feet long. This plant was reserved for the gods."

‡ "The taro is the *arum esculentum* of the learned; the igname, the *dioscorea sativum*; and the sweet potatoe, the *convolvulus batatas*. These roots are in general larger and more agreeable to the taste than our potatoes of Europe."—*Notes of the Missionary*,

height of ten or twelve feet ; its long and pliant branches fall perpendicularly to the ground, where they take root. The trunk, which grows hard with age, serves to make the mallets with which the women beat the *tappe*. Its leaves are from five to six feet long, and about six inches broad ; they are furnished in every direction with sharp-pointed thorns : sometimes they are used to cover the houses, and sometimes they are woven into handsome mats.

“ The above are nearly all the eatable productions of our islands.

“ The French-beans, carrots, melons, and citrulls, are the only European plants that come to maturity here. The two first, particularly, thrive wonderfully. The vine, although it is very vigorous, produces nothing. I have planted a great deal of trees and shrubs, which have hitherto missed, or perished sooner or later ; I have repeated the experiments in all seasons, and have always found the same results.

“ Fishing is still for our neophytes a great resource. Besides the small nets, which each family possesses, there are large ones, which are in general the property of all the inhabitants of an island or a town. All that is taken by these is distributed in equal shares amongst the different members of the tribe.

“ Some years ago the Mangarevians were only acquainted with the pearl hook : they formed it with a fish’s tail, which resembles very much our round files, and which cuts nearly as well as they do. By way of harpoons, they used long pointed stakes, with which they dexterously pierced the fish whilst it sported in the water within reach of their weapons.

“ It is not allowable to cast one’s net indifferently every where : each isle has its sea, each proprietor his shore ; it is only on the high sea that every one may indiscriminately fish.

“ Certain fishes were reserved for the king and the *To-ngoitis*. A plebeian could not eat of these without exposing himself to be punished by the confiscation of his land. The tortoise was among the *tapu* fishes : all of them that the islanders took were to be carried to the prince, who preserved them in his ponds, to furnish his table on feast-days.

“ With time we hope to add new means of subsistence to those which nature has hitherto supplied. Already we have procured for them hens, goats, and sheep ; the animals of a larger description are as yet unknown to them. Some years back the rat was the only quadruped belonging to Gambier ; it was to be seen every

where, even upon the trees; now, thanks to our cats and traps, if the race be not extinguished, it is nearly so. Besides, it was the only troublesome guest in the country: not a venomous reptile is to be found upon the whole island. I have seen some small lizards, called by the natives *mokos*: they are of the most inoffensive description.

"The only thing which the natives dread is the meeting of *bad fishes*. They comprehend under this denomination the shark, which is their most dangerous enemy, and also several small sea-serpents, whose bite, though not mortal, yet causes the injured part to become putrid. Thus, when our Christians go from one isle to another, the only favour which they ask of God is, that he may preserve them from the *bad fishes*; they are such excellent swimmers they do not imagine how there can be other dangers in the sea.

"In fact, the islanders of Gambier are real fishes: the water seems to be their element. As soon as an infant is able to stand, he goes to the sea and swims with his parents. The women dive with the same expertness as the men, and, if propriety, allowed it, they could also fish.

"One of the greatest amusements of the youth of Mangareva is what our neophytes call the *korikori*. It consists in going through in the water all the evolutions which our college youths in Europe execute in a large field. Nothing is more cheerful, nothing is more noisy than those sports: sometimes they form a circle, holding each other's hands, whilst they sing in time the song of *korikori*, without being otherwise supported than by the motion of their feet; at another time they disappear at once, and sink to the bottom, where they chace each other, roll on the sand, and then mount all together to the surface of the water to take breath. They will sometimes mount on each other's back, or, entwining their arms, rest each other mutually by swimming in turns.

"When we pass from one island to another the children usually accompany us, or come out to meet us on the sea. Some swim on the right, and others on the left of the boat; the strongest push it forward, and while they are beside us there is no need of using oars.

"At a great distance from the shore they have set up a number of poles, which rise to at least thirty feet above the surface of the water; the young persons chace each other to the top, which they reach by projecting steps, and, resting on it, they cast them-

selves into the sea, one after the other. I do not think I exaggerate in saying, that the youth of Europe would find at Gambier, if not their masters, at least their rivals in games of dexterity.

“CARET, *Missionary-Apostolic.*”

“P. S. Perhaps some persons would be curious to see how our worthy islanders express themselves in their letters. I shall transcribe a few of them, declaring that we have neither dictated nor amended them.

“In order to understand the first, it is necessary to know, that, at the time of the conversion of the Archipelago of Mangareva, a certain number of young girls united themselves to pray and work together; they amount now to fifty-three, and are entirely separated from the rest of the natives. It was of their own free choice that they took this determination: they selected a superioress, whom they all obey with the greatest punctuality. It is near five years that they have continued to live in the most edifying manner. The place where they reside is called *Rouru*. They already render very great service to the mission: five schools are kept by them in the great island; ten boarders are reared in their retreat, and amongst this number are all the young girls of the royal family. Their most ardent desire is to have companions in religion, who will receive their instructions, and live like them until death.

“The following letter was written to his Grace the Archbishop of Chalcedon by the superioress of this interesting society, to express to him this wish of her companions:—

“‘This 16th day of July, 1841.

“‘Raphael,

“‘We write to thee, to thee who art Missionary-Bishop, to speak to thee of the assemblages of religious men and religious women. Father Bishop, true Raphael, for it is thus we call thee; true Raphael, we say, because thou hast received the power from the Vicar of Jesus Christ, and it is for that we call thee true Raphael: we call thee our father, because, as missionary, thou teachest us the word of the living God, who makes us also live. It is Mary-Joseph (Coudrin) who sent us the Missionaries who instruct us: but Mary Joseph being dead, his power has passed into thy hands,

Thou then art our father and we are thy children. Think then of us, as of thy children. Good Father, see us here, we who are children of God and new Christians of Oceanica. Yes; these children of God are thine. Make us, then, be associated to thy religious congregations, that we may exalt together the heart of Jesus Christ our Saviour. Good Father, we know not how to love God: tell, then, thy people to ask of him virtue for the inhabitants of Mangareva. We make but one people of Jesus Christ: associate us, then, with this people, beloved of God. Ask of Jesus Christ, during the mass, that he may strengthen in us the divine love, that we may be able to see the sojourn of heaven, that dwelling of the blessed. They rejoice in heaven, because it is the dwelling-place of the Lord. Behold what is the glory of the good people who practise his word.

“ ‘Send to us religious women; it is to thee that it belongs to send us some. We expect them every day.

“ ‘Raphael, we are thy children. Associate us to thy religious societies.

“ ‘I am, &c.

“ ‘GOTEPERETA. I remain at Rouru.’

“ ‘The two following letters were written to French nuns, and to the young persons who compose their flourishing boarding school. It will be observed that the Oceanicans call the Christians of Europe their elders, because they have preceded them in the faith.

“ ‘*For the Community of Saint Clotilde,*

“ ‘16th July, 1841.

“ ‘This letter is for you, my elder sisters. I salute you. We think much about you, dear and good elders, and we thank you that you have also thought of us. Make to God ardent prayers, raise cries towards our good mother the blessed Mary, and endeavour to obtain graces for your younger sisters. We are in Oceanica, and we think—When shall we see you? it will be undoubtedly in heaven. We are going immediately to pray to our Lord Jesus Christ. But we are new Christians, and we are not as yet clever

in praying. We are not, either, clever in loving God. How shall we do, then, to obtain graces? Cyprian is my father-director. I have the thought of asking of the Holy Ghost an upright heart for you. Our Saviour has also been good in our regard, and here we are also become Christians. We have been baptized in the name of Jesus Christ, and we make part of the Church, which is the union of the faithful. Dear elder sisters, our land has been ravaged by the wind; ask now of God that he may give us our daily food. Let us love each other, for there is but one God; that is certain. Here is my letter, to be a token of my friendship.

“ ‘I am

“ ‘GODELENE.’ ”

“ ‘To a young boarder of Saint Clotilde.

“ ‘MELANIE,

“ ‘I salute thee, my dear elder sister, and I love thee much. Ask relief for my mother, who is perhaps in purgatory. Ask the same thing for my eldest sister; she is dead. Ask also of God graces for me, at the *memento* of the living. Ask also relief for my father, who suffers much from a sore leg. As for me, I pray to God, at the *memento* of the living, that he may grant thee his graces. I love thee; but the sea separates us. However, I wish to think of thee every day. I am about appointing for myself a prayer that I shall often make for thee: yes, I shall make it for thee every day.

“ ‘Thou, thou dwellest in a big assembly; thou art then something great. I, I am nothing, or at least very little: yet I wish to pray for thee. Thou inhabitest the house dedicated to the blessed Clotilde; and I, I am an orphan: my mother and brothers are dead.

“ ‘I am called MELANIE from AKENA.’ ”

“ As a conclusion I shall give the following letter, written by a young islander, who is studying Latin. I transcribe it on account of its singularity:—

“ ‘July, 15, 1841—Jesus Christus.

“ ‘*Amo Deum ; diligo Mariam.*

“ ‘Fathers and elder brothers, who live in the house dedicated to the sacred Hearts of Jesus and Mary, we salute you, we the children who study Latin. We began on the 9th of September, and we learn Latin, the nouns, the adjectives, and the verbs. We read also the Psalms and the Gospel of St. Matthew.

“ ‘The people of Oahu, (Sandwich Islands), have become quite good. How many thousands have become good? Three thousand six hundred. It is because the net of St. Peter is fit to catch the fish. The net of the heretics takes nothing, because Jesus Christ does not assist their fishing, and has not entered their bark. Ask urgently of God graces for us all.

“ ‘Our land has been ravaged by the wind. The roof of the church has fallen, but no person has been killed. It is undoubtedly because God only wished to ravage the land.

“ ‘These days every one is making plantations, because our ordinary food, the bread fruit, has disappeared. We fear a famine, and that is why we work. This is enough on this article.

“ ‘We are sixteen in this society. Some of us have left with Stephen (the Bishop of Nilopolis): they are three; Daniel, Evaristus, and Justus. Stephen has asked them to be of some help to him. It is Maigret that has made us begin Latin: Laval came afterwards. But there are very few Missionaries in Oceanica; let some of them come from the different lands! There are only two here, at Mangareva. This is enough on this article.

“ ‘We have received the succours of your charity, for you have been good in our regard; so we love you much. We answer at Mass every day, and on the great feast only we present incense. We should desire to do good, as those of ours who are gone to see your land: how glad we should be that we went there also!

“ ‘HENRY, JOHN BAPTIST.’ ”

Letter of the REV. HONORIUS LAVAL, Priest of the Society of Picpus, to the BISHOP OF NILOPOLIS, Vicar-Apostolic of Eastern Oceanica.

“Mission of Our Lady of Peace, Gambier Islands, July 7, 1841.

“My Lord,

“In the last letter which I had the honour to write to you I had only good news to communicate. The works of the church were advancing rapidly ; the vault of the choir was finished, and that of the nave had been just rough-cast ; I was delighted at seeing with what zeal our Christians seconded the exertions of Messrs. Fabien, Henry, and Gilbert. The inhabitants of Taravai were, on their side, employed in collecting the materials to build for themselves also a temple ; the cotton spinning was in progress ; not a single spot of ground was to be seen that was not cultivated ; in a word, our four islands had never probably been so flourishing. But all this prosperity has been annihilated ; at this moment Mangareva is only a ruin.

“Although the details of this misfortune cannot but afflict you, I think, however, that I anticipate your Lordship’s wishes by not allowing you to remain ignorant of what I have now before my eyes.

“On the 30th of May, the feast of Pentecost, I went to celebrate the holy sacrifice at the two islands of Akena and Akamaru. The weather was rainy all the day ; heavy showers, accompanied by large hail stones, fell at intervals : they were only the prelude of what was to follow. Towards evening there burst forth the most terrible hurricane that our islanders ever remembered : it lasted until midnight. Had it continued another hour, the whole population of Mangareva, they say, would have died of terror and cold.

“As I was preparing to quit Akamaru, to go to sing Vespers at Akena, several persons came to warn me not to think of leaving the island, because the storm rendered it impossible to put to sea. I wished to ascertain of myself if there was any exaggeration in this report, and I proceeded accordingly to the shore. The tempest exceeded the description I had received of it : the sea was raging, and the wind let loose ; the sky presented the most menacing

aspect: the clouds were piled up so thick and dark that it seemed as if we were in the middle of the night, although it was an hour before sun-set. Frequent flashes of lightning illumined in every direction this awful darkness, whilst the thunder roared unceasingly in continual peals. I returned to the church, in order to recite the Rosary with the Christians who had not quitted it. In a moment after the wind, having redoubled its violence, broke or tore up, with a single blast, nearly all the banana-trees in our island. In the mean while the roofing of our church was cracking with great noise. A Christian drew my attention to the circumstance that the interior was illuminated by a brilliant and steady light, notwithstanding the fury of the storm, and asked me the cause of this phenomenon. I perceived that it was owing to the incessant flashing of lightning that kept the sky in a blaze: the roar of the thunder was uninterrupted, unless when drowned by the howling of the tempest.

"At this moment I heard a voice cry out, 'Laval, Laval, come then; here is the final blast!' I ran and saw the roof of our church lifted up by the wind as a little feather. My first act was to make the sign of the cross; we then united our efforts to prevent the hurricane from carrying away the rafters. Around me all the bread trees were thrown down; our gigantic cocoa-trees were bending and breaking like reeds. The storm commenced from the south-east; it had just changed to the north, and then immediately passed to the south-west with an increased violence. We could observe, moreover, that the wind had blown from nearly all the points of the compass, but was most destructive when from the south-west.

"I hastened as soon as possible to visit our Christians, as much to encourage them as to assemble them under some shelter: I had to walk with the water up to my knees, the lightning only to direct my steps, and a young Christian to assist me in passing over the fallen trees and the torrents, caused by the rain and melted hail.

"In the morning I placed myself at the head of the people to ascertain the extent of our loss. Not a tree remained standing: those lovely plantations which extended from one end to the other of the tribe had disappeared; the earth seemed burned, as it would be in Europe after a severe winter. This disaster extended far into the country towards the mountain. I need hardly mention that all the cabins, built after the manner of the country, have been swept away. There is not now, in all the island, except the church, any other habitations than the small number of those which your Lord-

ship saw building last year of wood and mortar; the workshop for weaving and spinning cotton has been destroyed; the presbytery (priest's house) has alone remained as uninjured as if there had been no tempest, although all around it has been ruined.

"I lost no time in going to console the people of Akena. I found all my neophytes full of life, as well as Mr. Urbain, who did for them in their misfortune all that I should have wished to do myself. The church, your humble habitation, and the trees that surround it, have not suffered; the cotton workshop and the little cottage have been but little damaged. In one half of the island the disasters have almost equalled those of Akamaru. It is plainly seen that the hurricane must have had terrific effects at sea, for it has piled up enormous heaps of coral along the entire reefs that bound the shore.

"Mr. Urbain and I were anxious to know the state of the great island. Some Christians of Akamaru asked my consent to go to obtain information; I gave them a letter for Father Cyprian, and begged of them on their return to pass by Akena, in order to communicate to me whatever they should have learned. With the aid of our telescope we thought we discovered great destruction: it was at least certain that the roof of the church had been carried away. At length, on the first of June, the little boat returned with a letter from Father Cyprian, who congratulated me on being alive, and announced that at Mangareva the desolation was complete; yet not one inhabitant had received the slightest scratch amidst all this convulsion. On receiving this news we immediately set out for this island, for the purpose of giving some consolation. Alas! it showed far greater desolation than what we had witnessed. You would have wept, my Lord, at landing on this unfortunate island; it was no longer Mangareva, but a confused mass of ruin, a true desert. When the storm burst forth, our European workmen, their assistants, and Father Cyprian, believed themselves lost; they embraced each other for the last time: the natives were persuaded that it was the end of the world. They wept and trembled with cold at the same time. The king would not leave Father Cyprian, to whom he incessantly cried out with terrified look, 'Father, Father, O my God, what is to become of us?'

"How shall I describe to you, my Lord, the aspect that Mangareva now presents? The old chapel and presbytery have been no more respected than the poorest cabin of the tribe. The house of

the king has alone stood, and the new stone church, which remains roofless in the midst of rubbish. Our five workshops for spinning, which were scarcely finished, tumbled down beneath the power of the wind; all the new houses erected by private persons with so much toil are now buried under heaps of trees.

"Father Cyprian has retired with his catechists to Rouru, where they take their meals and lodge; Mass is said there every morning. I myself have had occasion to celebrate it in this house, which the scourge has respected, no doubt on account of the virtue of the persons who inhabit it. But to pass the night I found no better place than the cemetery, and I fixed myself as well as I could at the foot of the great cross.

"Since this afflicting event God has seemed to regard us with an eye of mercy. The day after its occurrence the sky resumed its serenity, and preserved it for several days. If it had been otherwise, disease would have undoubtedly attacked the whole population, who had no shelter against the weather. Subsequently, when the temporary houses were constructed, it continued fair during the day, but rained all the night, which advanced vegetation rapidly. We have not had one person sick, and our island has resumed its verdure. You see, my Lord, that we have reason to hope, notwithstanding our misfortunes.

"I am, &c.

"B. H. LAVAL, *Missionary Apostolic.*"

MISSIONS OF THE MARQUESAS ISLES.

*Extract of a Letter from FATHER CARET, Missionary-Apostolic,
to FATHER PHILIBERT, Priest of the Society of Picpus.*

“Vapu, Marquesas Isles, 23rd May, 1841.

“Reverend Father,

“The Mission of the Marquesas Isles continues to be almost barren : as yet we have baptized in the three islands, Nukuiva, Tahuata, and Vapu, only forty-five persons. It is true that the fervour of our neophytes consoles us for the smallness of their number. The young girls of the valley of Hanatetena (island of Tahuata) could not be more edifying; they lose not an instant, and their life is passed as purely as in the midst of a religious community. Two young lads, the only ones that have as yet embraced the faith, are also models of Christian virtue. The conversion of one of these deserves to be related in some of its particulars.

“He was born in the island of Vapu ; his family name is Kauani ; he received in baptism that of Raphael. His father was a priest of idols and a man-eater in a remarkable degree: when the desire of eating human flesh came upon him, he acted the inspired, and cried out for a victim. A pursuit was immediately raised for the unfortunate being that was destined to become the food of the god ; he was brought, bound to the sanguinary old man, who tore his flesh with his nails, and after having slaked his thirst in his blood, he had him placed in the oven, and then served to the people who had been gathered for the horrible banquet. Such was the father of Kauani.

“When we landed at Vapu to announce there the Gospel, this young lad lived as a servant with the niece of the king, in the valley of Hakahau, where we took up our permanent residence. The accounts he had heard of our instructions inspired him with an equal contempt for ourselves and our doctrines, and he resolved never to come to hear us. However, in time, remarking that several islanders visited us, he had a wish to do as others ; and curiosity brought him at

length to our meetings : it was on the 3d of September, 1840, that we saw him for the first time. I was speaking on that day of the unity of God, of his immensity, and of the eternity of the pains of hell. These truths made a deep impression. I heard my auditors say to each other, 'If the king would listen to the words of the Missionary, we should imitate him willingly;' which led me to say, that the affair of salvation was quite personal; that it was not the example of the king, but the capital, eternal interest of each, which was to serve as a rule for their conduct; that formerly there had also been princes who would not be converted, and who had even persecuted their Christian subjects, but that they had been punished by God, whilst their people, more docile to the voice of truth, had been rewarded for their faith.

"These considerations struck the young Kauani: he remained a long time with us, and retained so well all he had heard, that he related it immediately to several of his friends. On quitting us, he promised that he would come again to have himself better instructed in a religion which at first sight had so strongly affected him. I went out then to recite on the shore my office: I was attacked by a crowd of children, who pursued me flinging stones, not one of which struck me.

"Kauani kept his promise; he came back the next day. Our instruction on this occasion turned on the *Kaha*, or power by which the priests of the idols kill whom they please: this pretended power is almost the only sanction of the religion of the country. All the deaths are attributed to the *Kaha*. If we could convince the people that it is to God alone that belongs the right of life and death over men, we should have done much for the Gospel. I applied myself therefore to prove that the *Kaha* is a gross error; that if it had any effects, they were the results of poison; that Jehovah, the only author of our existence, has alone the power of limiting its duration; and that our mortal destiny, common to all the human race, whether cast upon vast continents or islands lost in the midst of the waves, was the chastisement of an original fault. In pointing out the evil I showed its reparation. I spoke of Jesus Christ, our Saviour, of his resurrection, and of the future waking of all mankind. Some of my auditors seemed to receive with mockery these imposing truths; but Kauani did not laugh; he weighed every word with a serious attention. When all the others had retired he remained with us, and told us that he would not assist at the feast of the god *Paiau*, for

fear of incurring the wrath of Jehovah. He passed, in consequence, with us all the time that his countrymen wasted in all kinds of excess. From that moment he renounced the vices of paganism, and the Lord gave him in recompense the taste for truth and the love of virtue.

"A month had scarcely passed after his changing, when he said to me, 'Formerly I was a robber; I used to run about every night to plunder and to commit disorder; now I have a horror of such conduct; I remain quiet in my house; and when I hear the name of Jehovah blasphemed, I feel myself irritated in my bowels.'

"In the mean while we employ him almost every day at the presbytery, for the purpose of having the opportunity of instructing him more methodically. We laid before him the whole chain of the truths of religion, from Adam to our Lord Jesus Christ. The history of the deluge, of the calling of Abraham, that of the Patriarch Joseph, of Moses, of the ten plagues of Egypt, the succession of the events and persons of the Old Testament, concurring, by an uninterrupted tradition, to perpetuate the holy doctrines and to prepare the blessed advent of the Saviour, disabused him finally of the local superstitions, and made him despise the ridiculous laws of the *tapu*.

"At this period the king expelled him from the privileged places, and forbade him to appear at the public entertainments. On the other hand, his wisdom and his modesty caused his counsels to be so much sought after, that he did not think he could practise Christian humility whilst continuing to live among pagans. He, therefore, asked to establish himself near us. We willingly received him; he has since constructed for himself a little cabin, adjoining ours, where he at present lives.

"When we judged the trial sufficient, we admitted him as catechumen on Christmas day, 1840, before the midnight mass. Henceforth he considered himself as separated from the idolaters and intimately united to us. He even manifested his faith and attachment to us in very critical circumstances. He had learned that there was an intention of plundering the presbytery and of massacring us. He instantly ran and said to us, 'I beseech you to baptize me quickly, because they speak of killing you, and in that case I wish to die with you; we must all be martyrs together. I shall certainly oblige them to strike me, for I will kill some of them myself, one at least to revenge you. If you left me here, what should I become, alone in the midst of pagans?' He had not as yet, you may see, the mildness of the lamb. We promised him that if the danger became

imminent, we should baptize him; but in the event of the contrary appearing, this favour would be deferred until Easter Saturday, that he might have more time to instruct himself and to comprehend the obligations of his baptism. This answer satisfied him. A thought came to him, several days after, which he communicated to us: 'I am afraid,' said he, 'that it is wished to force me to assist at the feasts that are preparing for the god *Have Hitu* (the father of the present king). I am about making use of an expedient which will exempt me from it, even in the eyes of the infidels: give me some glass beads; I will make an ornament of them for my feet, and I will say that I am *yaa haka* (feet shackled).' After having made him sensible that it was in his heart that he should reject the attendance at the feasts of the demon, we, however, granted his request. What I have related will give you an idea of the means which God has made use of to take this youth from the midst of a people that obstinately refuse to open their eyes to the light. But the following conversation will show to you still better the graces with which Heaven has favoured him:—

"On the 28th of February, Father Saturninus and Francis of Paul went to visit John Kokau, a young convert, who was ill: Kauani accompanied them. They found the sick youth filled with the sentiments of an admirable patience. Delighted with our visit, John said to Kauani, 'My friend, I feel very great pain in my body; but my soul is in joy; Jehovah wishes it to be so; his will is dear to me. I know that the more I shall suffer here below the greater will be my reward in heaven; these sufferings are treasures for me; they have obtained for me the gift of faith, and they will procure for me eternal life. I was formerly addicted to every vice: the true God, whom then I did not know, has struck me in his mercy and covered me with ulcers. It was after having thus cast me upon my mat, that he sent to me Missionaries to instruct and to baptize me. I believe I am a Christian, and I am convinced that this body, though disfigured as it is, will one day rise again, and the more glorious the more it shall have suffered in this world.' 'It is only since his baptism that we hear such language,' observed the persons who were present

"At this moment, the brother-in-law of John, who is called Hactai, entered. He is a pagan, who dreads our instructions for fear of being obliged to believe and be converted. Father Saturninus, hoping that the presence of the two neophytes would give more weight to his words, pressed him to imitate their example. 'John is a sick person, whose body is going to dissolution,' replied

Hactai; 'is it astonishing that he believes?' To this objection Kauani made the following answer.

"My friend, am not I strong and robust like thee? yet I fear the fire of hell, and I fear it much; I wish to become a Christian to avoid it. Besides, listen; I mocked for a long time, like the others, the word of the Missionaries. Dost thou know what has made me change my sentiments and language? I will tell thee. Caret had taught me, that beyond the tomb there are two different abodes destined for man: the one of happiness, which is heaven, for those who have been good in this world; and the other of punishment, which is hell, for those who have been wicked. I thought on this all alone, and the more I reflected on it the more I was seized with fear. I longed to clear up my doubts; I multiplied then my visits to the Missionaries. Saturninus employed me in cutting wood: when I was fatigued I went into the house, and Caret instructed me. It is thus that my convictions have been formed by little and little. However, still held by our old ideas, I dared not to declare myself frankly a Christian: it appeared to me that, on the first violation of the *tapu*, I should be infallibly struck with death. I said one day to Caret, There is a kind of fish that we call *vi*, and which my father has rendered sacred for all his family; as for that, if I eat of it I should expire on the instant. Caret laughed much at my fears, and answered me: If you can catch this fish, eat of it, and you will see that you shall not die. On this word I went to fish, and it happened precisely that I took *tapu* fish: I trembled; the gods were perhaps going to kill me on the instant! I drew the fish near to my mouth; I removed it again; I at last made an effort; I eat at first the head, then the tail, and seeing that nothing fatal occurred to me, I eat it all. Well, have I the look of dying? This experiment being once over, I began to despise the silly scare-crows of our *Tauras*, and I believed more implicitly the word of the ministers of God.

"A short time after I said again to Caret, There is another sacred thing which would kill us, both me and my brothers, if we touched it; I mean the hens. What dost thou think? Should I die, if I eat of them? He laughed at my credulity as the first time. As for me, I always maintained that the god *Teikamoei* would kill me if I dared to transgress his prohibition. Some days after the Missionaries procured for themselves a hen: they eat of it and offered me some; I did as they did; am I dead? From this moment I am convinced unchangeably that all our *tapus* are only lies,

and that there is really but one God, to whom it belongs to reckon our days.' *Hactai*—'Are the Missionaries and the Christians invulnerable to our muskets?' *Kauani*—'No, they are not invulnerable, but they do not fear death.' *Father Francis of Paul*—'If we had had that fear, we should have remained in our own country; we knew, before coming, that at Tahuata, Nukuhiva, and Vapu, you were man-eaters.' *Hactai*—'You knew that and you came!' *Kauani*—'He who knows and listens to the word of truth knows that he shall die only on the day and in the manner God wills; if he perishes in doing good, his soul will go to heaven, where it will be happy in seeing Jehovah.'

"This conversation confounded all the ideas of the pagan; he seemed also to fear hell, and tried to speak of something else; but *Kauani* knew how to lead him back to the question, and put him to shame by exposing the absurdities of paganism.

"Judging at length that our excellent young lad had merited the grace of baptism, we conferred this sacrament on him during the night of Holy Saturday of this year. Three weeks after he received for the first time, with the most edifying sentiments, our divine Saviour. If we decided on quitting this island to carry the faith to other people, more disposed to hear the words of salvation, Raphael would follow us, and we would confide the infirm neophyte to the care of his other brethren in the faith. The latter youth is subjected to very rude trials: his relatives persecute him, because he has quitted the worship of the idols; his countrymen make him responsible for every evil that happens to them:—if any one falls sick or dies, it is he, they say, it is his desertion which is the cause of it. His own family refuse to give him food. 'Since he listens,' they say, 'to the word of the strangers, let him ask of them bread.' We therefore take care of him, although he lives nearly a mile from our habitation. It is Raphael that carries him his food and dresses his sores.

"The above, Reverend Father, are all the news of the moment. I recommend myself to your prayers, and I am, with profound respect, &c.,

"FRANCIS OF ASSISIUM CARET,

"*Missionary-Apostolic.*"

" P. S. I must say a few words on the shipwreck which had like to have deprived us of Father Francis of Paul. He embarked at Tahuata on board a whaler, and was going to Vapu, whither important business called him, when a furious storm overtook the vessel in the midst of the passage: the violence of the waves rent the vessel, which filled instantly, and was merely floating in the water. To lighten her they cast all the provisions into the sea; but the tempest was such that they soon lost hope of being saved. However the boat continued, as it were by a miracle, afloat: it then occurred to make use of the sails to repair the damage, and by this means they succeeded so far as to be able to make a little way. The crew rowed for twenty-four hours, at least, without discovering land. Providence at length guided them towards the island of Nukuhiva, where our colleagues received them half dead. They had been near three days and three nights without eating.

MISSION OF THE SANDWICH ISLANDS.

Extract from a Letter of the REV. FATHER HURTEL, Priest of the Society of Picpus, to MADAME CLONISSA, Superioress of the House at Valparaiso.

" Honolulu, Sandwich Island, June 20, 1840.

" Madam,

" On the 16th of April his Lordship, Dr. Rouchouze, accompanied by Fathers Maigret, Armand, and Colomban, and three young Christians from Gambier, arrived at *Vaitohu*. His Lordship calculated on receiving from amongst us some recruits for the Sandwich Island; but the necessities of the Mission of the Marquesas allowed only of his making an exchange. Father Colomban was installed in my place, and on Saturday we set sail for *Nuhiva*, whither his Lordship took Father Dositheus, leaving as

his successor Father Armand. We visited also Fathers Saturninus and Potentian, in their Mission of *Vapu*, which is some miles distant from *Nuhiva*, and two days after we were on our way to *Honolulu*, accompanied by a favourable wind, which God gave us until our arrival in port.

"It was on the 14th of May that we cast anchor in sight of Sandwich. We arrived on board the same ship that had not long before served as a prison for Father Maigret. Father Arsenius Walsh and the French Vice-Consul received us on the shore, and conducted us to our little chapel, where more than three hundred Christians and catechumens were awaiting us in prayer. After the singing of the *Te Deum* we passed into the court, where Father Walsh presented to his Lordship the Christians who had suffered most during the persecution. Oh! what an agitation of feeling, mingled with joy, did we not experience on beholding those generous confessors! Some had been hung by the hands to the trees, and had remained three days in this torturing situation; others, after various torments, had passed four days in irons without food; but more commonly they were condemned either to draw stones from the depths of the sea, or to work on the highways, confounded with the vilest criminals. And what was their crime? You know it; the crime of being Christian Catholics, and of being unwilling to assist at the preaching of the Protestant ministers. Some of them, it is true—but they were nearly all catechumens—had the misfortune of yielding to the tempest. Worn out by the torments of which they saw no end, and believing also, from their deficiency in religious instruction, that they were not committing a great fault, they promised verbally that they would attend at the prayers of the Methodists. But far from keeping this promise, they came, all bathed in tears, to ask of the Missionaries pardon of their weakness.

"It would be impossible for me to describe the joy that all those neophytes showed on seeing us: it seemed to them as if they issued once more from their dungeons; and we could not refrain from tears in embracing those generous champions of Jesus Christ.

"On the Saturday before Pentecost his Lordship baptized two hundred catechumens; in a month hence he is to regenerate a still greater number. As our chapel is much too small to contain the crowds which flock to our instructions, his Lordship has just con-

cluded a bargain for the building of a more spacious church, and one more proportioned to our wants.

"It is not only in the city of *Honolulu* that we have Christians—each tribe of the island has its flock. Like good Christians, they are seen, as formerly in the primitive Church, to teach the catechism to the families around them, and afterwards to come in search of us, to baptize those whom they have thus gained to Jesus Christ. Their joy is great, according to the number of catechumens that they can present to us. The same spirit for converting pervades likewise the other islands of the group, where there are some Christians; but alas! we are able to second but little the designs of divine Providence, as our number is so small, particularly when compared to a population of more than four hundred thousand.

"The residents of the different powers came to visit his Lordship, the Vicar-Apostolic, and they seemed to be pleased at our arrival in the country. It is unnecessary for me to say, that the Methodist ministers do not share in those feelings. As far as they can they keep the chiefs in a state of distrust towards us, which hinders them from communicating freely with us.

"We are, in other respects, perfectly in peace, and we hope that meekness, charity, and patience will at length conciliate all, and that our holy religion, being better known, will also be better appreciated in these islands.

"This very day Mr. Walsh and I set out for *Harvey*, with the intention of forming there a new establishment. We have heard with pain that such of our Fathers as are awaiting a ship at Valparaiso were unable to find a passage on board the *Europe*. Ah! let them come quickly; they will never arrive soon enough.

"I hope these little details may interest you.

"Accept, Madam, &c.,

"B. ERNEST HURTEL, *Missionary-Priest*."

Letter of the REV. FATHER DOSITHEUS DESVAULT, Priest of the Society of Picpus, to the REV. FATHER HILARION, Priest of the same Society.

"Oahu, Sandwich Islands, 19th December, 1840.

"Reverend Father,

"So soon as his Lordship, Dr. Rouchouze, saw that we were able to preach, he sent Fathers Arsenius and Ernest to the great island, which is called *Harvey*. Father Maigret remained at the port with his Lordship, to direct the elder neophytes, and prepare for baptism the new catechumens, who offer themselves in crowds. As for me, my only occupation has hitherto been to visit the different tribes scattered over the island, which, in great numbers, solicit the grace of regeneration. We have already more than two thousand Christians at Oahu, and every day we add to our lists many new names, which thwarts very much the Methodist ministers. They, in consequence, do not scruple to circulate against us calumnies of every kind; but these calumnies are so gross and absurd, that they react against the persons who invent them, and do more harm to them than to us: they frequently even afford us the opportunity of convicting our adversaries of ignorance and bad faith, in presence of their own disciples. Thus, before the arrival of his Lordship, they were incessantly repeating to their hearers, and to our Christians, that the Bishop would drive his carriage over them, and that in this trial those who should not have a strong faith would be crushed under the wheels; that every Catholic admitted to confession would be obliged to give each time a hundred piasters, without which there would be for him no absolution; that we came here solely for the purpose of possessing ourselves of the property of the people, and to cast them into the sea after having plundered them; that our design is to place the natives in cages filled with iron points, so that it will be impossible for them to stir without suffering the acutest pain, &c. To these ridiculous fables may be added the worn out declamations against the sacraments and discipline of the church, which have been a thousand times refuted.

"I am about relating to you some discussions which I have had on the latter points with the Protestant ministers. I myself was placed in the midst of a tribe, distant from Honolulu about a day's walk. A Methodist, Mr. Emmerson, wished to avail himself of my absence, to make an effort to pervert my Christians. On my return the latter related to me all the minister had said to them, and expressed a desire to see him convicted of falsehood in their presence. I proceeded, therefore, to the house of Mr. Emmerson, followed by a great crowd of natives, and I communicated to him, through a Christian, that since he had accused me publicly of deceiving my neophytes, I begged of him to be so good as to unveil my deception before the entire tribe. The wife of the minister answered that her husband could not come out, but that if I desired to have a private interview with him, I was at liberty to enter the house. This was not what I required; my neophyte replied that my design was to give a public explanation, in order that every one might judge on which side was the truth or calumny. The minister at length promised to attend so soon as he had finished a letter he was then writing. I waited for him a long time in vain. A second messenger, which I sent to him, had no better success than the first. Then addressing the crowd that surrounded me, in which there were many Protestants, I began to demonstrate that we were not idolaters, as we had been accused of being. The sound of my voice at length brought out the minister, who was, no doubt, afraid that I might draw after me his disciples. We sat down together upon stones, and the attentive multitude ranged themselves around us.

"Mr. Eminerson brought out three or four volumes in foreign languages, and he commenced by asking me if I knew them. I answered him, that I wished to discuss only in the Sandwich tongue, that all the assembly might hear us. 'You accuse us of idolatry,' said I; 'for a conclusive reply to this reproach, allow me to ask you this question: Is this crucifix that I carry on my breast the God we adore?'—'Perhaps it is, or perhaps not,' he answered I had in my pocket a small book printed by the Protestants, in which, amongst a great number of engravings, representing all sorts of objects, there is a picture of our divine Saviour crucified. I begged of the minister to tell me whence came this book and this picture. 'Not from us,' he answered; but at the same moment all the natives present raised their voices and cried out, *Thou art*

a liar ; it was thou who gave this book to the school-children. It is not easy to imagine the confusion of the minister. He had to confess that the book and the picture came from the Protestants. I then said to him, 'How can you dare to accuse us of adoring pictures, since you yourselves distribute them to your proselytes?' I asked him again, if he believed that our worship was directed to those material paintings that adorn our churches. He dared not affirm this, and he concluded by saying that he saw very well that we do not adore images, but that having heard it said in America, he had without further examination taught so to his disciples.

"I explained to him then the difference which we make between the worship we render to God and that which we give to the Virgin and the saints. To God alone the worship of adoration, by which we acknowledge his infinite sovereignty, and our absolute dependence ; to the saints the worship of honour, which consists in naming them as faithful servants of God, in the prayers we address to him, to return him thanks for the victories they have won, and to beg of him humbly that he may be turned towards us by their intercession. He agreed on all. This first question being resolved we passed to that of the sacraments. I searched in his Bible for all the texts that serve to prove their institution, and I read them aloud for every one. In regard to baptism, he pretended, like Mr. Armstrong, one of his colleagues, that this sacrament is not necessary for salvation. 'Read, then, this text,' said I to him, 'and tell me if it is not formal? What! Jesus Christ teaches, that he *who will not be regenerated in water, and in the Holy Ghost, shall not enter into the kingdom of God* ; and do you pretend that he shall enter there? Which of these two must we believe?'

"Concerning the Eucharist, he undertook to prove to me that Jesus Christ is not there in person, but in figure only. I answered, amongst other things, that if our Lord had wished to give himself only figuratively, he would certainly have known how to say so ; that not having explained his words, it is evident that he left them in their natural signification ; that we ought to believe simply and strongly what Jesus Christ has spoken, without troubling ourselves as to how he will effect what he said: *This is my body* ; it is therefore his body: *This is my blood* ; it is then his blood. And therefore it must no more be asked of us why we take the proper and literal sense, than of a traveller why he follows the highway :

it is for those who have recourse to figurative meanings, and who take by-paths, to give an account of what they do. 'Show me then,' I added, 'since you pretend that we are to believe only what we find a text for in the Bible, show me in that which you have translated into the language of the country that Jesus Christ is only figuratively in the Eucharist. As for me, I have read and re-read the passage which treats of the last supper, and I declare to you that I have found in it nothing of the kind.' The minister, not knowing what to answer, gave up the discussion. Thus terminated our conference, which tended, I think, to strengthen our Christians, and perhaps to open the eyes of some of the Protestants. The minister said he was expected to dinner, and that he was obliged to break up the meeting. I saluted him as politely as I could; but he did not consider himself obliged to return my civility.

"I have since had a second conference with another minister, named Bischof: it turned upon nearly the same questions. I obliged him to make to me important concessions: he acknowledged, for example, that the honour which we pay to images is not bad in itself, provided they be not adored as gods; but he asserted that the prayers which we address to the saints are useless, because they cannot hear us. I quoted for him the verse of the Gospel where it is said, that in heaven they rejoice at the conversion of a sinner; whence I concluded, that if the saints were ignorant of what is passing on earth, they could not rejoice at it; and if they are aware of it, as we cannot doubt but that they are, they hear also the prayers of those who invoke them. But the Blessed Virgin, he added, must be fatigued, oppressed with all the prayers which we address to her. I only laughed in reply to this puerile objection, and the minister himself laughed, together with the entire assembly, which was very numerous. He also reproached me with having suppressed a part of the law of God. To prove to him the contrary, I begged of him to take his Bible, and I took the catechism for the use of our Christians. We read in a loud voice, one after the other, the articles of the decalogue. Surprised at the perfect conformity that he was forced to acknowledge between the sacred text and our teaching, he snatched the book from my hands, in order to assure himself with his own eyes that I added nothing to the catechism. He was quite confounded, and endeavoured to quarrel about our designating him and his colleagues under the name of

Calvinists. I answered, that this designation appeared to me very accurate, since they follow the doctrine of Calvin. I was pleased at perceiving that this minister showed a moderation which I did not expect. He concluded by advising his disciples not to insult our Christians. I, on my side, gave the same recommendation to our neophytes, and we parted good friends.

“As the ministers do not judge baptism necessary to salvation, they are far from having conferred it on all their followers in these islands, although they have been residing here for more than twenty years. It is a grace which is not obtained without appearing generous ; those who have nothing to give remain ten and fifteen years, even all their lives, without being admitted to receive this favour. We are every day witnesses of what I have just stated, and those of the sect who become converts never fail to relate to us all that it has cost them to enter the Protestant congregation. The smallest wrong is sufficient to exclude them from it : to smoke a pipe of tobacco, to amuse themselves at the most innocent games, are enough to merit this punishment. If the excommunicated sinner repents, he may be received anew into the community, by bestowing new gifts on the minister ; if he incurs the anathema twenty times, he is twenty times rebaptized, because the ministers say that if any one succeeds in receiving but once the sacrament properly, it is impossible for that person to fall again into sin. Such is the doctrine which I have heard myself from the mouth of Mr. Emerson.

“You see, Reverend Father, that we have to fight every day, and that the demon uses all his efforts to retain in error a good people that desires, I believe, to know the truth. But God is all-powerful ; he will know how to draw to himself those who belong to him. Already it has been remarked as a thing at least very surprising, that a great number of sick persons with whom every sort of remedy proved ineffectual, whilst they remained attached to the sectaries, were suddenly cured so soon as they had taken the resolution of becoming Catholics. I could cite for you more than sixty instances. Quite recently a woman, named Dorothy, who had been suffering for two years under a consumption, had scarcely promised to enter the true Church of Jesus Christ, when she found herself better, and is now in a state of robust health. An old woman, who was dumb and paralysed in the half of her body, during three years, was baptized in danger of death : almost immediately she recovered the use of speech and of her limbs. I myself have seen this woman after her bap-

tism ; she does not articulate very clearly, but she can be understood. In fine, there is scarcely a week in which some persons do not come to ask for baptism, declaring that they have been cured after having taken the resolution of quitting the Protestants. We dare not affirm that these cures are miraculous, nevertheless we cannot help believing that the finger of God shows itself clearly in them.

“ The good which might be done here is incalculable ; unhappily we are too few. Consider, Rev. Father, that forty or fifty Priests would be necessary for the Sandwich Archipelago alone, and you know that we are very far from that number. The arrival of Fathers Denys, Martial, and Barnabé, with Messrs. Juste and Calixte, gave us all the greatest delight.

“ 30th December.

“ The Protestant ministers, not content with threats and calumnies to draw our Christians into error, have lately bethought themselves of having recourse to the attraction of money. Mr. Emerson found a young Christian, who was formerly schoolmaster among the Calvinists, and who now discharges the same duty for our Catholic children ; he offered to this young man a sum of forty piasters, if he would renounce his baptism. The youth rejected, with horror, such a proposal : ‘ I do not look for the goods of this world, said he, ‘ but for the salvation of my soul ; I have at last discovered that you were only preaching to me error, and that is the reason why I have forsaken you, and nothing will henceforth be able to shake me in the faith I profess.’ A final means of seduction, invented against our neophytes, consists in promising them impunity when they have transgressed any law, on consideration of their returning to Calvinism. Hitherto, our adversaries have not much reason to be proud of all these snares laid for our Christians.

“ I conclude, Reverend Father, recommending myself to you in the Holy Sacrifice, and to the prayers of all pious souls.

“ B. D. DESVAULT, *Missionary-Apostolic.*”

Extract from a Letter of the REV. DESIRE MAIGRET, Priest of the Society of Picpus, Provicar and Prefect-Apostolic of the Sandwich Isles, to his Grace the Archbishop of Chalcedon, Superior-General of the same Society.

“ Oahu, January 15th, 1841.

“ My Lord,

“ I take advantage of a vessel that sails direct for England to send you a hurried account of our Mission.

“ The Calvinists continue to make every exertion to prevent the progress of the Catholic religion. With this view they have just dictated to the chiefs of these islands laws tending to place all the authority in the hands of the pupils of the superior Protestant school, that has been established some years ago at Maui, the permanent residence of the king and the regent. All those who will, henceforth, be charged with teaching, must come from this school, or at least be approved of by those who direct it.

“ At the time of our arrival these establishments, of which the ministers made such a boast, were scarcely any longer frequented by the natives. Since then they have taken it into their heads to make a decree, that all fathers should be obliged to send their children to them, under penalty of a fine in case of non-compliance with the rule. The sectaries thought that the Catholic Priests, recently landed in these islands, being little accustomed to the language, and having no other elementary book than the catechism of Father Bachelot, would not be able to give lessons to the natives, and that the children of our neophytes would be thus taken from us. In this decree the chiefs speak certainly of missionaries, but not of us, whom they seem to consider as nothing. I, who believe myself to have as much right to instruct and keep a superior school as the Protestants, have assembled our Catholic youth, and have named masters in different quarters of the island. The following is the formula of the diploma which I have delivered :—

“ ‘ Greeting thee, N. In virtue of the treaty of the 13th of July,

1839, and of the law published by the chiefs of these isles, the 15th of October, 1840, I establish thee master of the Catholic school of———.

“I await the issue of this step: if the chiefs do not oppose it so much the better; if they raise up difficulties I shall answer, that I believe that, according to the conventions which grant us the same privileges as the Protestants, I have the right to act as I have done. In spite of all these annoyances, the number of our neophytes is continually increasing; we have already in the single island of Oahu more Christians than we count in the Gambier isles.

“Be pleased to accept, &c.

“L. D. MAIGRET,
“Provicar and Prefect-Apostolic.”

MISSIONS OF AMERICA.

DIOCESS OF BARDSTOWN.

Letter from the Reverend Father William Murphy, Missionary of the Society of Jesus, to one of his colleagues.

“College of Saint Mary, Kentucky,
 January 14, 1842.

“Very Reverend Father,

“The cave of which I am about to speak is certainly worthy to occupy the attention of the learned; it may equally interest the Christian, and raise his soul to Him whose hand, *ludens in orbe terrarum*, has formed those vast caverns. Geology and mineralogy engage very much the educated people of this country; it was therefore proper that Father Thebaud, professor in our College of

these two sciences, should visit a place so calculated to supply new information concerning them. Our ancient missionaries have more than once given to learned Europe the description of the wonders of nature ; may we, without neglecting their example in this regard, imitate them in the more essential respects.

"I am, with the most profound respect, Very Reverend Father, your most devoted son in Christ,

" WILLIAM MURPHY, S. J."

Description of a natural Cave, known by the name of Mammoth Cave.

" We left Lebanon, a small town near our College, on the 9th of August, 1841, at eleven o'clock in the evening, and the vehicle in which we took our places set off for the south. The next day, at sunrise, we were in the centre of Green County, which is celebrated throughout the state for the excellent tobacco it produces.

" The landscape of this part of Kentucky is exceedingly monotonous ; continual forests, in the midst of which immense clearing of the trees leaves bare, from time to time, a soil rich with deep alluvions, or mould, accumulated from the beginning of the world.

" In this country indolent slaves pass the ploughshare lightly over the ground, and then cover with a little earth the seed of maize or tobacco, which they negligently cast for their masters ; and, notwithstanding this carelessness, the Turkey wheat lifts to fifteen feet high its superb plume of stamina, and the nicotiana rears on its robust roots its beauteous pyramid of large velvet leaves, surmounted with the numberless little bells of its flowers. The tobacco that bears in France the name of Virginian, is mostly, if it comes from America, the produce of Kentucky, and particularly of Green County. Virginia is exhausted, our soil is still fertile ; but improvidence and cupidity will soon produce here what they have already produced on the other side of the Alleghany.

" The day of the 10th of August was not yet terminated, when the country in which we were travelling entirely changed ; we had entered into *Barrens*.

" But eighty years ago no European had as yet established himself in this country. Kentucky, *the land of blood*, was either the property of the Cherokees, or a neutral territory, upon which se-

veral savage tribes came in turn to hunt. When these chases were on a great scale, the trees they say were felled, the shrubs burned, and the soil made bare, so that the game could neither hide nor escape from the arrow of the *red man*. And it is an astonishing thing that a third, or at least a fourth part of the whole of Kentucky, which is equal in size to a third of France, was thus cleared and bare, when the first Virginians came to establish themselves in the country. They attributed at first the absence of trees to the sterility of the soil, and they applied to it the name of *Barrens*.

"Although, since that time, the trees and shrubs have again covered the surface, and present now all the freshness of youth and an immense richness of vegetation, yet a name which is at present so ill applied will probably be retained for ever; for, in languages, reason never rules against custom.

"Nothing was more agreeable for us than the prospect of the charming country we were entering: we no longer met prostrate trees, no more of those majestic oaks rent by lightning, and no more of those immense vegetable remains which render the forests of America so gloomy, and, for a naturalist, so like a field of battle strewn with corpses!

"In Barrens nature is young; you do not see there as yet the image of death: it is a country, a paradise newly created. The verdant plants shoot towards heaven and intertwine their vigorous branches; it can be seen that life circulates in their boughs; the channels that carry the sap have not as yet been closed by age. A continued forest, of fifty years old, is like a flower-plot in the month of May.

"But we must not be content with confining ourselves to the surface of the soil, and before reaching the cave, which is to be the object of our journey, some general considerations upon the geological formations of this country will assist us to comprehend better the astonishing phenomena which we are about beholding.

"All the learned agree in classing the vast plain that extends from the Alleghany to the Rocky Mountains, and from the lakes of Canada to the Gulf of Mexico, amongst the secondary and transition rocks. But this denomination is exceedingly vague, and this branch of the geological series comprehends in all parts of the globe an astonishing variety of strata, which the science has not as yet succeeded in classifying. Each author has, in this respect, his own

system, and it may be safely said that on this point the great difficulties of geology are to be found.

"In so vast a portion of the earth's surface, if we take time to consider Kentucky, we shall find it naturally divided into two regions, perfectly characterised. The north and east, particularly, present *oolithic* and *carbonic* groups: the *calcaire* there abounds in fossils; the water-courses are numerous on the surface of the soil, which powerful alluvions render excessively rich. The south and west are, on the contrary, undoubtedly of the group of red, variegated sandstone, and what is surprising, the fossils are almost totally absent. I have been able to discover there only some *cyatophylla* of three different species. We rarely see rivulets; the springs find everywhere subterraneous conduits, through which they pass, and the soil must therefore present underneath its surface a multitude of caves and channels, where the sand produced by the decomposition of the stone is continually accumulating.

"When the natural pillars which support those long vaults happen to give way under the weight of the earth and trees with which they are covered, we see on the surface a sinking down, in the form of a tunnel, into which the waters flow to filter themselves into deeper caverns, and deposit the lime which they hold in solution, in the fantastic form of diversified stalactites.

"Such is the whole secret of the formation of a cavern into which we are now to penetrate.

"The grand and almost terrible aspect of the hills and valleys, at the bottom of which is the entrance to the *Mammoth-Cave*, disposes the soul for the emotions that it is soon to experience: gigantic trees, piled up rocks, and increasing darkness, all seize powerfully upon the imagination. The sun scarcely penetrates to the bottom of the valley: one seems to leave the brilliant abode of day to enter the gloomy empire which the Greeks peopled with phantoms and wandering spirits.

"We already approached it: the first feeling was that of amazement and a sort of terror. A cavern, thirty-five feet wide, twenty feet high and about fifty deep, is terminated by a narrow door, which forms the limit between light and darkness. Before passing its threshold one turns back by a spontaneous and irresistible impulse; one casts a last look on the blue heavens that God spread out to be the tent of man. Oh! how the light then appears bril-

liant, which plays at the cave's mouth amongst the broad leaves of the wild balsamine, or on the pliant branches of the briers.

"We must, however, march on; the negro who acts as guide would laugh at our simplicity if we told him a word about the feelings that fill our souls. The threshold is passed; we are now in the main cave.

"A nave without supports, six hundred feet long, from eighty to a hundred and ten feet high, and fifty broad, forms the prodigious sarcophagus, in which you are for the moment buried. The light of the lamps that the travellers hold in their hands is lost in the depth of the abyss. You see it at a few paces' distance struggling with the increasing darkness. To see clearly an object, you must stand still, open widely the eyes, and bring the lamp near. It may be said that the light borrowed from a torch, diffused in a place too large to be completely lighted by it, gives more grandeur to the objects. But no! human architecture has never devised such imposing models. The gothic cathedrals of old Europe do not so entirely overpower the spectator under the weight of their gigantic mass.

"At the extremities of this long avenue several branches of the cavern shoot off in different directions. Some resemblance is then perceived with the catacombs of Rome. There is not, however, that sweet and melancholy recollection of the sad and glorious days when so many martyrs were sacrificed, nor that unutterable feeling of the Christian at the sight of the blood-stained cradle of his dear and holy religion. But in beholding these dark galleries, which run to unascertained distances, some to the north, others towards the south, the soul reviews the terrible catastrophes that anciently formed these dark and tortuous passages. Whether we should go back to the first days when the earth, still under the action of the creative force, was a prey to the convulsions which must have preceded equilibrium and order, when, according to the energetic expression of scripture, the mountains lifted themselves up and the valleys sunk down; whether the mind should stop at the frightful inundation that covered the surface of the earth with a deep sheet of water; whether we are even content with supposing a less general cause, or that we seek to explain every thing by a partial catastrophe, as an earthquake acting simultaneously with an inundation, or the sudden change of the course of water, we must always suppose an immense lapse of time, and an extra-

ordinary force to produce such effects. The general impression left on me by the sight of such a scene is a sort of conviction that a sudden revolution of nature was at first necessary to commence the excavation of this cavern. The slow action of time is a word void of sense, if we take no account of secondary causes: an inconsiderable stream could never, in any series of ages, hollow out in such vast proportions such numerous channels, so enormously large, and where the water has evidently risen to their highest margin. And if we suppose a great volume of flowing water, there should have been from the commencement a way under the earth to allow of its passage.

“ But this digression has been already too long: time presses on us; let us advance.

“ Being unwilling to prolong our first visit beyond five hours, we deferred to another day the exploring of the river.

“ We passed through a series of grottos and avenues, such as are everywhere found where nature has formed subterranean cavities. The only thing which strikes one here is the little respect that the visitors have had for this wonderful curiosity of the new world. The calcareous incrustations that formerly decorated the *gothic avenue*, the *chapel*, the *temple*, &c., are now strewn on the ground; some remains of them only are still attached to the walls and vaults to excite the regret of the traveller; at the same time thousands of names are inscribed in all directions, as if the authors of these devastations had been afraid of remaining unknown.

“ We stopped, however, in the little chamber called the *Haunted Chamber*, in which the persons who first penetrated into the cavern found mummies, which are said to be now in the *Peale* museum. Amongst several others the body of a woman closely rolled in bandages, like the Egyptian mummies, attracted particular attention: to her arm was suspended a little bag, filled with needles and trinkets; she was in a sitting posture, and of small stature; her features showed a different variety in the human family from the red man; and if we join this singular fact to the curious discoveries of Mr. Stephen, in Central America, where he saw the ruins of pyramids and colossal statues, palaces in which the full arch is not to be seen, covered with hieroglyphics and bas-reliefs, figures of gods and heroes, so like those which we still find upon the ruins of Memphis and Thebes, we cannot doubt of the perfect identity of the ancient Egyptians with the primitive American race.

The valuable book of the Envoy-extraordinary from the United States to Guatemala is alone a complete demonstration of this identity, notwithstanding the prepossessions and prejudices of the author, who, in order to follow the systems of distinguished travellers and geographers, draws, at the end of his work, a conclusion which is contrary to all the laws of induction. But the discovery of the mummies found in *Mammoth-cave* is, it may be said, the final destruction of the theory of primitive people, renewed from the Greeks, to the shame of our age, and maintained without reflection by learned persons of the first order. If what a traveller relates be true, this cave is destined to supply hereafter important data on the ancient people of the American continent. During the excavations which were made in 1810, to extract salt-petre for the manufacture of the powder of which the republic stood in need in its second struggle with England, one of the workmen found, it is said, two or three other mummies, which he covered with the earth, and restored to their first abode, in order not to disturb the ashes of the dead. This fact is related by Davidson in his *Excursion to the Mammoth-cave*. Who knows but that hereafter there will be met with here another Necropolis, as worthy of the investigations of the learned as that of ancient Egypt. I take pleasure in hoping that Providence will grant that favour to our posterity, and will convince the incredulous of the identity of the human race, which has been so monstrously combated even to our days.

"The *Haunted Chamber* suggested to us the preceding reflections; the sight of the *Temple* surprised us, notwithstanding all we had seen.

"A circular space, which the guides assert to be eight acres in extent, and which the more moderate visiters reduce to four, presents under ground an immense vault, without natural pillars to support it. The action of the waters that anciently formed it festooned it all around with draperies, fantastic or graceful figures, in the manner that in gothic churches the chisel of the architects has executed arabesques, foliage, and elegant garlands. The Pantheon of Agrippa returned then to my mind, as the sublime diminutive of the colossal vault that I had before my eyes. The last complete remnant of Roman architecture was then for me as the little model of clay that the sculptor forms before taking the chisel to trace out the athletic limbs, the prominent muscles, and the bold shapes of the colossal statue of the gladiator he intends to animate.

"A thousand other objects deserving of description might here find naturally their place, by giving to them names well or ill applied, if I wished to speak in detail of all the curious domes, of all the apartments, or picturesque avenues, to which the guide called our attention. Thus, the *Devil's Forge* is shown beside the *Pillars of Hercules and Pompey*; the *Parapet of Napoleon* is near the *Arm-chair of Vulcan*; *Lot's Wife* constitutes the pendant of an *Elephant's Head*. But a serious study would then become a ridiculous and puerile amusement. Our guide was astonished that we preferred drinking water from a sulphureous spring that flows in the midst of these curiosities. His surprise was still further increased, when he saw me draw from my pocket a bottle, and fill it with this water, which I intended to analyse. Alas! the bottle afterwards broke, and I am therefore to remain ignorant whether this spring has distinct properties from the sulphureous springs that abound in Kentucky.

"We entered the cave at four o'clock in the evening, and we came out of it at night-fall.

"The next day, before the sun had appeared as yet in the east, we descended again into the cavern, and without stopping to examine the curiosities in detail, we advanced at a quick rate towards the river, of which we intended to examine the course.

"Before reaching it you must walk nearly four miles, at one time on the rock itself, or on piles of stones, that fell formerly from the vault, at another time upon fine sand, filled with pebbles. In several places, particularly in the *Labyrinth*, near the *Dome of Gorin*, there are found agates, calcedoniuses, and opals, of a common description and of little value; but persevering examination would probably lead to more valuable results. During our excursion, a stone of the size of a pigeon's egg was found by one of the negroes, and given to a Maryland lady, who was one of our party. I could not, at the moment, ascertain its nature; but to judge of it from the exterior appearance, I should have taken it for one of the finest white opals that I have ever yet seen.

"Before coming to the river, you pass over a gulf, called the *Bottomless Pit*. Two years ago it was the limit of all excursions: a fathomless abyss was supposed to cross the only path of the cave. The distant noise of the waters of the river, which, repeated by the echoes of the caverns, resembles the deep murmuring of a cascade, the sight of rocks heaped in confusion, the almost sudden

narrowing of the vault and path, all impressed with the belief that death would be the consequence to any who dared to take a step farther in advance. But a traveller had more boldness than his predecessors : he took a watch with a seconds-hand, sat down on the margin of the gulf, threw in a stone, and remarked, that after having rebounded against the sides, it finally stopped, making a greater noise than before ; calculation, after several experiments, gave him a hundred and forty feet as an approximation of the depth. The noise of the waters announced to him besides, that beyond the precipice there would be found, in spite of the momentary narrowing of the cave, other vaults and other passages, larger perhaps than those that he had already seen. He then took courage, flung a ladder across the mouth of the gulf, and crept along it with his feet and hands. A single negro accompanied him, who, impressed with a superstitious fear, solemnly announced to him that he was going to perish. The prediction had like to have proved true : the ladder, not being sufficiently long, rested but slightly on the other side ; thus, at the moment that the adventurer thought he touched the edge, it slipt, and the negro gave a shout of terror, imagining that the hydra of the abyss was punishing the white man for his sacrilegious audacity ; but the intrepid traveller, at the moment of the greatest danger, preserved all his presence of mind ; he stretched his hand whilst falling, seized a point of rock, which fortunately did not give way, and found himself immediately out of fear, at the entrance of a new cave. The negro himself, they say, emboldened by the unhoped-for success of a rash attempt, went to procure a longer ladder, followed after the white man, and returned with him by the same way, after having seen the bank of the subterranean river, towards which we are now to proceed. It is unnecessary to say that at present a wooden bridge, thrown across the gulf, offers to the visitors every facility of passing without the least fear, and one is now astonished that persons had been for so long a time stopped by such an unimportant difficulty.

“ It is certainly surprising to find a river so far from the light of day ; it is a wonder to see a dark valley surrounded with hills, passes, and ravines, peopled with living beings, and presenting, with the exception of light, all the character of the valleys in which we love to wander.

“ After having descended a small hill covered with sand and scattered rocks, we found ourselves on the banks of a new Styx. The

river may have in this place twenty feet in breadth, and it is considered to be as many deep. It flows upon a bed of fine sand and pretty pebbles. When it becomes less deep, and that its shores are only covered with some inches of water, you find a great number of cray-fishes, for the most part of stunted growth and entirely white. Sometimes, however, they are found of the ordinary size, nearly black, and in better condition.

“But the most remarkable character of these two species is the absence of eyes, caused, no doubt, from their total uselessness.

“Complete blindness is the most striking character of the fishes that are found in the subterranean river. We know as yet but one species of the genus *cottus*. The largest that has ever been caught may be six inches long; their ordinary size is from three to four. It would be easy to procure them alive. I have seen some, that after having been carried in the pocket for half a day, wrapped in brown paper, still breathed, when at the hotel they were thrown into a basin of fresh water.

“It is quite certain, that exteriorly no appearance of the organs of sight can be distinguished; and it is asserted that a doctor of Louisville, after having anatomised several, ascertained their total absence.

“I must say here a word on some circumstances which cannot be without interest for the naturalist: the exact vertical depth of the cave has never been carefully observed; unfortunately I had not with me, at the time I visited it, the excellent barometer of Mr. Bunter, which I have since received from Europe. I imagine, however, that the mean level is not much below the exterior valleys. If we sometimes descended hills, we had also often to climb others equally elevated. I do not even think that we are obliged to admit the depth ordinarily required by the constant temperature. This phenomenon, already remarked as one of the distinguishing characters of *Mammoth-cave* can be explained, by the difficulty of the air being renewed. At the mouth, it is true, there is a current from the interior to the exterior during the summer, and in a contrary direction in winter; but a sensible current at the entrance only, and which lasts scarcely a few months, is quite insufficient to renew the air of a cavern in which you can wander to the distance of sixteen miles without finding its end.

“To conclude the list of animals that inhabit it, I must add to

the fishes and cray-fishes several species of insects, amongst them arachnides phalangianæ and crickets. Their limbs are, in general, long and slender ; their skin starred and whitish ; and the organ of sight wanting in all of them.

"We cannot place in the same class the bats that are found in the two near chambers of the principal one of the cave. Concealed during the day, and hanging in groups to the vault, they escape at night, and leave the cavern to sport in the exterior valley. Thus there is nothing to distinguish them from the ordinary bats.

"But it is time to continue our way : a canoe awaits us on the shore ; let us hasten our steps.

"It is a terrible thing to advance slowly upon an unknown river, which flows between two perpendicular rocks, passing sometimes through narrow grottos, where the voyager must stoop in order not to strike against the vault ; and then rolling its waters on desolate shores, where rocks piled on rocks exhibit all the confusion of chaos.

"We were too many to enter all at a time into the boat ; the ladies first took their places, with their husbands. Each person, with his lamp in his hand, remained seated and quiet ; two negroes alone struck the water with their oars. As for us, seated on the bank, we saw the boat move majestically towards the dark part of the gulf.

The light of the lamps was reflected on the black and worn rocks as they passed them. The masses of shadows in opposition with the light, the profound silence of these retreats, when all hold their peace at the same instant, contrasting, at the least noise, with the sonorous reverberation of the most beautiful echoes I ever heard, all surprise and captivate the mind, and after viewing a thousand wonders, it seems that one has never yet seen any thing so astonishing. The boat soon took a turn to the right, and was hid behind an enormous promontory. A feeling of terror passed, I confess, over my soul ; but at that moment, by a spontaneous and sympathetic movement, we all commenced singing. The voices of the women were sweeter and more melancholy, and those of the men more gloomy and majestic ; and nature precepted us there, at a small expense, with a scene which the art of producing strong emotions would endeavour in vain to repeat.

"This first trip occupies scarcely ten minutes ; the bark came back to take us, and we soon found ourselves reassembled anew

upon a bank of compact *calcaire*, beneath which the river disappears, as it were by enchantment, in the sand.

“This first passage may be avoided by creeping across the rocks as far as the top of the lofty hills that border the river, in which case you must walk for a time on the edge of a precipice. You see, at the depth of a hundred feet, an immense valley of an elliptic form, at the bottom of which a deep murmur proclaims the presence of water. I have wished several times since to enjoy this terrible view. A false step would have precipitated me into the abyss; and I cannot even now recall, without shuddering, the words of a guide, who, seeing me stagger before him, cried out, ‘Hold on; if you slip, you are at once in the *dead sea*!’—they so term the gulf which is surrounded by this grand amphitheatre of piled-up rocks.

“After rowing a few paces only we found again the bed of the river and another skiff. This portion of the water is shorter and less picturesque than the first.

“But after a second time passing the water, the river assumes a grand and terrific aspect: sometimes its course is narrowed between rocks, undermined by the waters; sometimes it widens, and presents the form of a lake. I several times crossed it, and each time with a new feeling of terror. These emotions were not, however, so lively as those of the evening of the first day. The party with which I was determined to pass the night in the cave: I let them pursue their way, and I returned with a companion and a guide. The canoe that we found to repass the river in was scarcely large enough to carry three persons. Imagine two old planks, nailed at right angles with a third, and upon which an intrepid American had first ventured, only a fortnight previously, to make the complete discovery of this little fresh-water sea! The negro, squatted behind, plied his little oar; we held our lamps before us, outside the skiff, to show him the direction he should follow. The silence, the darkness, the gigantic forms of the shore and the vault, all united to remind one of the scenes described by the heathen poets, and seemed to give reality to the fables of Acheron and Styx—of the old ferryman and his bark.

“In this third crossing you pass at least twenty minutes upon the river. At this place there is a bay; but you can cross it a little lower down, by leaping from one rock to another.

“One of our companions stated that he had climbed, some days

before, over the barrier of rocks under which the river again disappears. He told us that he had found again the same river, and seen also a great quantity of fishes without eyes, and larger, in general, than those which had been hitherto observed.

"There are certainly important discoveries to be made in that direction, for the river must discharge itself somewhere. It is very probable that it does not fall into *Green River*, which flows at a mile's distance from the cave, nor into any other exterior river. An exact map of its course would undoubtedly show curious circumstances, and a complete description of the animals that people its waters and shores would add an interesting page to natural history.

"Several amongst us dared not to risk their life upon so frail a bark; and it is not possible to gainsay that there was real danger. We succeeded however in passing from the right to the left bank. They climbed again the chain of hills which border the river on that side; and the only passage which then was before them was a kind of low narrow cave, the dimensions of which so diminish that they are reduced at last to a hole a foot and a half in height, through which one must creep by extending one's-self at full length, and crawl in this manner for nearly ten minutes. At length you arrive at the other side of the chain, and find again the river, which has, however, made a long circuit. It was proposed, out of merriment, to give to this narrow passage the name of *Serpent Avenue*.

"One of the most picturesque prospects that it is possible to enjoy is presented to the traveller from the height of this latter side: all around calcareous incrustations, are rapidly forming; nature is shaping columns, festoons, draperies, and groups of rocks and statues in profusion. The summit of the hills touches the vault, which in this place is pierced with excavations, and ornamented with calcareous festoons in large folds. Underneath flows the subterranean river, into which one could leap.

"We now turn our back to the river, which we shall not see again until our return; and we pass into an avenue of which the dimensions are quite as grand as those of the entrance. We have to walk on a moist sand, to descend slippery hills, and to climb others, by using the hands and feet. At length the ground becomes drier, the noise of the water ceases, and a new world begins.

"At first it is like a terrible chaos: one must walk upon masses of rock that have evidently dropped from the roof; others are suspended above your head, at fifty, eighty, and a hundred feet high.

One of these would crush four men. Sometimes the heaps are so immense that they obstruct the passage and appear from a distance like hills. In this way we proceed more than three miles in the midst of the most complete confusion.

"The way at length becomes smooth again, the ground is less strewn with *debris* ; the walls begin to be covered with incrustations of gypsum ; the vault is festooned with crystallizations, in perfect preservation, and sometimes sparkling.

"To the principal branch of the cave other narrow caverns are attached, which diverge in various directions. If you venture into one of them you often find shining chambers, pretty *boudoirs*, hung with a handsome, thick, velvet-like, white drapery. I have not heard that there have been discovered any where else such extensive modern formations of gypsum. As yet we are only in the antechamber of an immense palace, of which the extraordinary entrance is found five miles beyond the river. Those who shall read this will scarcely believe me, and yet I am far from expressing all I felt.

"The subterranean gallery in which we have hitherto walked terminates at length. The path becomes at first more narrow : we mount gradually upon the bare rock, and find ourselves stopped by a wall as black as basaltes.

"But it is the commencement of wonders. If you raise your head you see a hole, festooned with calcareous incrustations ; they are like bunches of grapes in graceful clusters. By using hands and feet you ascend them, although with difficulty, and the most magic sight opens immediately before your eyes. You find yourself transported upon garlands and heaps of black and white grapes. The masses of this beauteous fruit drop down to the ground ; the whole floor is strewn with them. A pure water, which might be taken for their juice, trickles along the garlands, the lines of their draperies, and falls at last, drop by drop, into a basin of cut rock. Alas ! in a few years hence, and this magnificent apartment will no more exist. It was discovered but fifteen days before our visit, and I have already seen the brutal marks of the beginning of the destruction of the beautiful garlands. This superb caprice of nature will soon be what the *Gothic Avenue* is now—a ruin called by a handsome name. They call it at present the *Cleveland Cabinet*. It is the entrance of a new cavern, which is yet far from being entirely explored. The floor is covered with a fine plaster dust, produced from the decomposition of the gypsum incrusta-

tions: the walls are covered with them. The figures are not only columns and draperies, but also leaves, flowers, roses, stars, and a thousand fantastic, natural, and graceful images.

“Having reached near sixteen miles’ distance from the entrance of the cave, we did not consider it well to proceed further. Another world remains to be discovered. Who knows whether, by passages as yet unknown, we shall not succeed in finding again another branch of the river? Who knows all the curiosity and wonders for science that this kingdom of darkness may conceal?”

ISLAND OF HAITI.

*Extract from a Letter of MGR. ROSATI, Bishop of St. Louis,
to the Members of the Central Council of Lyons.*

“Paris, April 14th, 1842.

“Gentlemen,

“I did not think, when I had the advantage of being in the midst of you in the month of October of last year, that I could again assist at one of your meetings in 1842. During this interval God has granted me the favour of several times successively crossing the ocean in different directions, having had the happiness of being guided in my voyages by the voice of the vicar of Jesus Christ upon earth, of being protected in the dangers that accompany them by the care of divine Providence, and aided in my wants by that charitable institution, for the extension of which you so zealously labour.

“I sailed from Liverpool on the 4th of November; on the 16th I was at Halifax, the 23rd at New York, and on the 30th, assisted by Dr. Patrick Kenwick, coadjutor of Philadelphia, and Dr. Lefèvre, recently named Bishop of Zela and coadjutor of Detroit, I consecrated, in the cathedral of Philadelphia, Dr. Peter Richard Kenrick, Bishop of Drajas, and my coadjutor. I regard this as the most happy event for my diocese, and his Lordship of Drajas as the most valuable gift that God in his mercy has bestowed both on me and on the flock committed to my care.

“After having consecrated my coadjutor it was impossible for me to accompany him to St. Louis. Being charged, as you know, by the Holy Father, with an important mission to the government of Haiti, I re-embarked without delay at New York, with the Abbé Cessent, who accompanied me as my secretary, and on the 23rd of January I touched at Port-au-Prince. They soon learned in the

capital of the republic the arrival of a bishop coming from Rome, and delegated by the Holy See for the re-establishing of the Catholic faith in this interesting country. The news was received by all the people with demonstrations of the greatest joy; they expressed loudly the desire of seeing the difficulties removed which had momentarily interrupted the religious intercourse between this island and the centre of the Christian world. I had an audience of the President Boyer: he received me with very sincere marks of joy and respect. After having read the letter which the Sovereign Pontiff had written to him, he expressed to me how much he was touched at the constancy of the common father of the faithful, that he should occupy himself about the happiness of his children in Haiti; he declared to me that he would consider it his duty to correspond with this paternal affection of the head of the church, and that he should esteem himself happy if he could realise his wishes.

“‘Religion,’ he added, ‘does every thing for the prosperity of states; but it is particularly necessary for the happiness of the Haitians, who acknowledge its full value, and desire no other than Catholicism. See, in effect, how they have remained inviolably attached to their faith, in spite of their want of instruction, and notwithstanding the unhappy circumstances in which they have been placed. The Protestants have sent missionaries here; they have opened temples, but they have made no proselytes amongst us; their meetings are, in general, frequented only by foreign sectaries.’

“A commission was immediately named to treat with me on the object of my mission; it was composed of five intelligent members, who were well-informed, and animated with a sincere desire to come on terms with the Holy See for the re-establishment of religion. After three meetings we agreed upon the basis of a concordat, which I am to submit to his Holiness, and which, after having received his approbation, will be signed at Rome, where the president will immediately send an accredited agent. By this concordat the ecclesiastical authority would be restored at Haiti; a Bishop would be given to the island; in a word, it would provide for the spiritual wants of this republic, which contains about a million of citizens.

“They heard in the city, with delight, of these favourable preliminaries; all classes of society were gratified at them, and came

to express to me their satisfaction. The press of all parties unanimously gave expression to the same sentiments. Important meetings took place, at which the most influential persons attended, to congratulate each other on an event equally interesting to all. At the meeting that was held, on the eve of my departure, the president told me that he did not wish to allow me to quit the island without having again manifested his filial attachment to the Sovereign Pontiff, and, having arisen, he proposed the following toast : 'To our Holy Father, Pope Gregory XVI ; may God grant him a long series of years, for the exaltation of the church and the happiness of the Christian people !' This sentiment was responded to with the most cordial acclamations.

"All the population of Port-au-Prince showed themselves animated with the same dispositions. The presbytery where I resided was never empty ; the Haitiens came in hundreds to ask my benediction, which they received kneeling. In the house, in the church, and when I appeared in the streets, there was the same religious ardour. These marks of respect were, in my eyes, so many tokens of esteem bestowed on the episcopal character with which I am invested ; being showed to a delegate of the Holy See, it proved to me the high idea which the people still have of the Pope.

"The Haitiens were not the only persons who testified the interest which they took in the re-establishment of the Catholic religion in their country ; the strangers shared in the joy of the natives. Several representatives of the great powers expressed publicly their desire for the success of my mission. Amongst those whose kind offices have more particularly impressed their names on my memory I must mention M. Levasseur, Consul-General of your country at Port-au-Prince. He wished to introduce me to the commanders of the French corvettes, which were in the roadstead. Having arrived on board the *Berceau*, I was received by the captain, Lartigue, at the head of his staff : the crew were in full dress and under arms. After having led me through his superb vessel, the commander conducted me in his boat on board the *Ciré*. When I approached, a salute of twelve guns was fired from the corvette. The barge having stopped, we received the salute uncovered, and bowed before the flag that floated from the mast-tops, as on a feast day. The same honours were paid us on board the *Ciré*, commanded by M. Riccard. As we returned to

the port, 'I am very glad,' said the consul-general to me, 'that you have visited our vessels; you have afforded us an opportunity of showing in this country how we ought to honour the episcopal character and the dignity of delegate of the Holy See.'

"I had only remained three weeks at Port-au-Prince, and yet, in passing through the city, to make my departure, I was filled with emotion; I experienced, on quitting those good people, the same feelings that a father experiences in separating himself from his family. The crowd filled the streets that led to the port; as I passed, the guards presented arms and the drums beat; each one knelt to receive my last benediction. 'Are you going away then?' cried those who were near me. 'Yes,' I answered; 'but I go to carry your wishes to the Sovereign Pontiff; he will very soon send you a bishop, a father who will leave you no more.'

"I am, &c.,

"✠ JOSEPH, *Bishop of St. Louis.*"

NEW PASTORAL LETTERS.

More than two hundred and fifty pastoral or circular letters of bishops have recommended the Association to the principal dioceses of Christendom, without the zeal of the bishops appearing to slacken in applauding its success, and seconding by all the authority of their voices its wonderful extension. The most recent testimonies of this distinguished benevolence are from their Lordships the Archbishops and Bishops of Sassari, Toulouse, Aire, Luçon, Malta, Crema, Mondovi, Massa, and from Dr. Bonnard, Vicar-Apostolic of the coast of Coromandel and Madura.

A missionary in the Levant informs us, that in the Catholic schools of Aleppo the Annals are placed in the hands of all the children that are learning to read. The pious teachers who have

conceived this happy idea receive daily satisfaction from its results. The Jews and Turks who frequent the establishment peruse our collection with the same avidity as the Christians; their youthful imagination is elevated at the spectacle of the apostolic conquests, and is interested in the combats of the martyrs. On returning from school they carry into their families, with the recital of what has struck them, the germs of faith which this reading has deposited in their souls.

Some months ago, in a letter from Dublin, a similar and quite as consoling a circumstance was communicated. A correspondent wrote to us: "A clergyman has lately expressed to me his thanks for having supplied him, in the *Annals*, with school-books for the children of his poor parishioners. Many persons state that the reading of the *Annals* has created, wherever they have gone, a great spirit of religion and piety." May this example find many imitators.

At Marseilles, in the house of the *Juvenile Offenders*, known by the name of *St. Peter's Penitentiary*, one of the directors having taken advantage of a religious exercise to say a few words in favour of the Association, all the prisoners spontaneously asked to enrol their names in the list of the members. "Fifty-two halfpence are not enough," said they; "we must give more. We will make workshops amongst the savages." Several of them shed tears, because it was observed to them that they earned too little to make so great a sacrifice: he had at last to enrol them, in order to put an end to their urgent entreaties.

DEPARTURE OF MISSIONARIES.

In the beginning of the month of August three priests of the Society of Mary, viz., the Rev. Messrs. John Simon Bernard, of the diocess of Nantes, Delphin-Victor Moreau, of the diocess of Angers, and Joseph Augustus Chouvet, of the diocess of Avignon, embarked at Toulon for the mission of New Zealand.

The Rev. Fathers John Combe, Peter Faurie, of the diocess of Viviers, Victor Charignon, of the diocess of Valence, and Peter Brissaud, of the diocess of Grenoble, have taken their departure for the Mission of Madura. These four clergymen belong to the Society of Jesus.

MISSIONS OF TONG-KING.

Letter from the REV. MR. JEANTET, *Missionary-Apostolic, to the*
REV. MR. GIROD, *Vicar-General of the Diocese of Saint*
Claude.

“ April 13, 1840.

“ Rev. Sir,

“ When you receive a letter from Tong-King, you are to expect the news of some martyrdom. Perhaps this uniform winding-up of all our communications fatigues you by its monotony; but we must, notwithstanding, write of things as they are; and besides, can the Missionary speak too much of what constitutes the object of his hopes ?

“ Peter-Thi was born in 1763, at Ke-So, in the province of Ha-Noi. His family, which possessed but little of the advantages of fortune, has already seen two of its members distinguished by the honour of the priesthood, and of being victims of persecution; * Dé, the youngest brother of the martyr, walks with ardour in his footsteps : may our mission long count him amongst its apostles !

“ When eleven years old, Peter-Thi entered into the *House of God*. After having studied Latin sufficiently, he was admitted to the rank of catechist in 1796, and he displayed in the exercise of this humble ministry so much zeal, and so many virtues and talents, that his superiors, persuaded that they would make a selection useful to the Church by calling him to Holy Orders, ordained him priest on the 22nd of March, 1806, after having had him instructed in theological studies. The parish of Song-Chay was the first that

* The catechist, Peter Duong, nephew of Peter Thi, had been been martyred the preceding year.—See No. XIII, page 189.

was confided to his administration. He governed it with equal prudence, solicitude, and firmness, until 1832, when he was appointed pastor of the district of Ke-Song, in Huyen-Binh-Luc. It was at this place that I saw him for the first time in 1835; I remarked in him great piety, an exemplary fidelity to the regulations of the mission, and a great mildness, united to much prudence: his modesty may even have degenerated into an excess of timidity; but we must for this very reason the more admire the power of Divine grace, which has triumphed over all human weaknesses, and bestowed upon this docile character a strength which he derived not from nature. It was not only the persons belonging to his family and parish that regarded him with respect; Mgr. Havard, who was so clear a distinguisher of the merits of his priests, held him in the highest esteem. I recollect that one day, whilst conversing with that illustrious prelate, I heard him exclaim with an expression of admiration, 'What a holy colleague is Father Thi!'

"Andrew Lac was a native of the province of Bac-Ninh; his parents, who were poor idolators, having come to establish themselves in the royal city of Ké-Cho, the clerk of the mission of this ancient capital of Tong-King conducted the young Andrew, when twelve years of age, to the Rev. Mr. Leroy, who, at that time, directed the community of Ké-Vinh. Three years of instruction and trial prepared him for the grace of baptism; he was then confided to the care of a native priest, who instructed him in Chinese literature, in which he made rapid progress. At the age of nineteen years he learned the first elements of the Latin language; at twenty-four he was raised to the degree of catechist, and, after having discharged for ten years its laborious duties, he read, under Mr. Eyot, his course of theology. Having finished his studies, his Lordship of Gortyna conferred on him the orders of Sub-Deacon and Deacon in the course of September, 1822, and ordained him priest on the 15th of March in the following year.

"At the commencement of his apostolic ministry, he was sent successively to several native parish priests, and amongst others to the unhappy Duyet, who, in 1838, dishonoured his character, and plunged our entire Church into affliction by the scandal of his apostacy. I am happy to inform you that he has just retracted his abjuration, and that he has made suitable amends in his native country, in the presence of the Missionary and of his assembled parishioners.

"Andrew Lac had been for seven years at the head of the parish of Ké-Dam, where, in 1835, he was arrested by the persecutors, and cast in the prison of *Phu*, which he would probably have quitted only to proceed to martyrdom, if one of our richest Christians had not sacrificed a part of his property to break his chains. It was at this period that he thought it necessary to change his name from Dung to Lac, because, having been pointed out to the king as the minister of Jesus Christ, he was afraid that the generous neophyte, his liberator, might be involved in the new afflictions which he had naturally to expect.

"In every post which he occupied his memory is held in veneration. Humble and submissive towards his superiors, he possessed their esteem, whilst his natural goodness, and his spirit of peace and concord, rendered him dear to all our Christians. His colleagues admired his zeal, as much as the pupils of the *House of God* were edified by his exactness in fulfilling all his duties: the learned, even the pagans, sought his conversation. As for me, having been a long time witness of his virtues, I was able to appreciate what disinterestedness, piety, innocence, and fear of God existed in his predestined soul. Like Peter Thi, he was timid to excess: but how should I dare to call him pusillanimous when I am about recounting his strength in torments, and his calmness upon the scaffold?

"The holy priest went to Ke-Song on the 10th of November, to receive the sacrament of penance from the venerable Father Thi. These two friends had been a long time without seeing each other. Andrew Lac, who was preparing to return immediately to his parish, was unable to refuse to the entreaties of the old man the consolation of deferring his departure until the next day. What sufferings and afflictions did they not mutually communicate during that short night! What supplications did they not make in common for the peace of their flocks and the salvation of their country! Alas! they were not to see their hopes realized.

"On the 11th, towards midnight, the mayor of the district arrived, followed by three officers, armed with staves. 'Who are you?' said he to Father Lac, whom he met the first; 'no doubt a master of religion?' and, without attending to his answer, 'Where,' he demands, 'is the chief of the Christians,' entering at the same moment the parochial house, for the purpose of arresting Father Thi. Father Andrew Lac was pressed during this interval to take

to flight, but the holy Priest, immoveable and resigned, was satisfied with replying, 'May the will of God be done! If they think proper to arrest me, it will be the second time that I shall be a captive for Jesus Christ!'

"The mayor directed the two confessors to enter his boat, and conducted them to his house. Some Christians followed, supplicating him to liberate his innocent prisoners. 'I will do so,' said he to them, 'provided you bring me ten bars of silver!' The worthy neophytes forthwith returned home, emptied their purses, borrowed of their neighbours, and came back with all they had been able to collect—sixty ligatures, and three large boilers, which were worth near two-thirds of the sum. 'There is all we possess,' they exclaimed, depositing their treasure at the feet of the mayor; 'restore to us at least Father Lac.' He liberated both, and our Christians retired, overjoyed at having saved their pastors by the loss of their property.

"They knew not that this dearly purchased freedom was to be soon snatched from them again. At the moment that Andrew Lac arrived at Ke-Song, he found the mandarin of Huyen posted with his secretary at the place of landing. As the night was dark, the father took the secretary for one of his own parishioners, and stretched to him his hand, that he might assist him to disembark. The pagan instantly cried out, 'Light the lamp; I have hold of a master of religion.' The mandarin hastened to the spot, and asked the missionary who he was? 'I am a priest,' he answered; it is only a moment since I was a prisoner, and now you arrest me also: you are the messenger of the king, and I am to obey you. Though a lie should be sufficient to liberate me, I would not be guilty of it. Yes; I am a master of religion!'

"On the morning of the 12th the mandarin, attended by his satellites and prisoners, returned to the place of his usual residence. On his way thither he met the mayor of Ke-Song, who had in custody Father Thi, who had been arrested anew. Our colleagues entered the prison of Huyen together.

"Their captivity was mitigated as much as possible by the attentions of the mandarin; he had beds prepared for them, he ordered his cooks to serve them in the same manner as himself, forbid the jailors offering them the smallest insult, and so arranged it that they were allowed to remain in peace.

"Seeing that Father Thi, notwithstanding his advanced age, was

destitute of the clothing that would protect him against the cold of the season, he asked him if he had any blanket? 'I had one,' answered the old man, 'but the mayor deprived me of it;' and forthwith it was restored to him.

"By all these good offices the mandarin wished to shew to the confessors how much he felt at being obliged to perform towards them a duty of harshness. If the conscience of his prisoners could have allowed of any compromise, he would have joyfully restored them to their flocks. He feared not to open himself on the subject to Father Lac. 'Master,' said he to him, 'You are still young; why then wish to die so soon? Take my advice, shut your eyes, and pass over the crucifix, or at least beside it; if you prefer it, my people will drag you over it; leave it to them, and I will pass a sentence of pardon.' The father answered, 'I will never consent to this; rather condemn me to be cut in pieces.'

"The principal Christians of the two parishes had assembled to consult on the means of saving their priests, but their devotion was unavailing. The two confessors were soon transmitted to Ke-Cho, the chief town of the department. Before their departure the mandarin sacrificed a pig to heaven and earth to avert their wrath. 'It is not to me,' he exclaimed, 'that must be imputed the injustice of the orders I execute: let the chastisement of this iniquity fall upon its authors!' All the neophytes of Ke-Song were then admitted to see the confessors; the interview was heart-rending, the prison never resounded to such lamentations.

"When the Christians saw the boat in motion that was carrying away their pastors, they followed it in a crowd, some in canoes, others along the bank of the river. Having reached the bridge of Ke-Don, they ranged themselves on the two banks, got on board the prisoner's bark, and, after having prostrated themselves before them, after having conjured them not to forget their old parishes, they gave full vent to their grief, which was so violent that the mandarins seemed to dread its consequences; and apprehending, no doubt, lest, in the excess of their affliction, our faithful might attempt to carry off by force his prisoners, he assembled around them the soldiers that accompanied him. At that moment Father Lac raised his hand to bless, for the last time, his dear flock, and addressed to them the following words:—'You have come from a great distance; we thank you, dear Christian brethren; return to your homes, continue to serve God as if we were still in the midst of

you. Depart ; your lamentations can do nothing towards our liberation, they only add to our grief.'

"Until then cangues had not been as yet placed on the necks of the confessors, although some had been kept in readiness. The mandarin now thought it prudent to impose upon them this additional oppression, and he ordered the soldiers to drive away with rods the women and children ; but seeing that they preferred being beaten to retiring, he said to his satellites, 'That is enough ; don't beat them any more.'

"From the bridge of Ke-Don to the mayor's office in a village called Ké-Tai, the crowd of Christians continued to increase. The mayor, who had given up our two colleagues, followed the procession ; every one wished to see him, and, as you may suppose, it was not to congratulate him. Although our disciples did not utter any menace against him, the mandarin, fearing that he might receive some ill-treatment, advised him to withdraw, and he himself with his escort entered the mayor's house. More than a thousand Christians had been collected in the market-place. At the sight of this multitude plunged in affliction, the mandarin exclaimed, 'May the punishment of the crime fall upon its author ! Heaven is witness for me that it is not my fault that these two Priests are arrested.' He then approached the prisoners, and as he was conversing familiarly with them, Father Lac quoted to him a phrase of Confucius, of which the meaning is the following : 'To learn in the morning a good maxim, and to die in the evening, is a lot worthy of being desired.' 'Master,' replied the mandarin, smiling, 'it appears that you have studied much.'

"The crowd of Christians did not, however, disperse ; the women in particular besieged the doors of the mayor's house, and braving the rods of the soldiers, came in tears to salute once more their fathers, lamenting at their feet the misfortune which had fallen upon the flock in the person of their pastors. 'What have your Priests taught you,' said the mandarin to them, 'that you are so afflicted at losing them ?' One of the women answered : 'They instruct us in our duties, and encourage us to practice them ; they preach to our husbands to avoid gaming, drunkenness, and vices which dishonour and ruin families ; they teach the women to be humble, modest, chaste, and submissive to their husbands.' He then said, 'Have they taught you any prayers ? recite some of them ; I should be curious to know them.' 'How could I recite them in

the trouble in which I am? I have forgotten every thing.' The mandarin then observed, 'There is some mystery in this, for which I cannot account: when these two masters of religion quitted my house, my wife herself shed tears: there is something very strange then.'

"At the moment that the procession was crossing the market-place of Ke-Dam all the shops were closed; every one wished to see the two captives; there was a struggle as to who should approach the nearest to them. In presence of this multitude of spectators our holy confessors did not suffer themselves to be discouraged: Father Lac took off his large palm-leaf hat, and, addressing those around him, said, 'We are preachers of the true religion; let those who wish to see us advance, and look at us at their leisure. I have passed many times over this ground, but it was by night, and no one could recognise me; now that it is day, each one is free too look at us.' The crowd in general seemed moved with compassion for the two victims; and if some pagans insulted their misfortunes, the greater number pitied them: 'These are men,' said they, 'of exemplary virtue; why have they been arrested, why are they led to death, when they cannot be reproached with any crime?' From pity for the martyrs they even passed to imprecations against the officers of the prince. Our Christians made themselves easily known by their sadness; the mandarins said amongst themselves, 'See; all those who have their eyes red from weeping are disciples of Christ.'

"After having dined at Ke-Dam, they resumed their journey. Father Thi, already wearied with a fatiguing march, found difficulty in carrying his cangue: at the request of the mandarin, our Christians came to the assistance of the holy old man, and, supporting the burden that overpowered his weakness, they assisted him to drag himself to prison.

"Some days after their arrival at the governor's, Father Lac wrote to me the following letter:—

"'We have just now appeared before the criminal judge. He commanded us to trample upon the cross, and on our refusal to commit this profanation, five or six soldiers laid hold of us and carried us over the image of the Saviour. Father Thi stooped down and took up the crucifix, upon which they would make him walk, and kissed it all over and covered it with his tears. As for me, I drew up my feet as high as I could, and said to my

persecutors, 'Cut off my legs; I allow you; but do not expect that I shall outrage my God! Why are you so fierce against a religion which you know not, and which renders better all those who embrace it?'—'Thy religion,' replied the mandarin, 'makes you ungrateful, since it forbids the worship of deceased parents.'—'Mandarin, I was right in saying that you do not know it; for it condemns unnatural children more severely than you do: next to the authority of God, there is no authority we respect so much as that of a father or mother; the Gospel makes it a law for us to honour them, to love them, to obey them, and to aid them in their wants in this life, and in the infirmities of old age; on the day of their death our Christian families are, as yours, plunged into deep grief; we do not forget them even in their tombs, of which we take a really religious care; but we do not believe that filial piety ought to be carried to idolatry. Christianity teaches us the difference we are to make between our parents and the Divinity.' After this examination we were shut up in a prison covered with palm-leaves.

" 'On the 19th we were subjected to a new trial: God gave us again the grace to come out of it victorious. At this time our cangues were replaced by chains; mine weighed about sixteen pounds; Father Thi's, although lighter, was still an overwhelming burden for his age. During the first four days of my imprisonment I was continually in tears; an over-attachment for my brethren, for those parishes that our absence would probably abandon to apostacy, for those missionaries with whom the last columns of the Annamite church were perhaps immediately to fall; these considerations filled me with excessive grief. Since then the Lord has filled my soul with a delightful peace, my fears have given way to hope; as for my sufferings, they are nothing; if I suffer, it is from seeing the venerable Father Thi, notwithstanding his old age, condemned to the rigours of captivity. I must, however, say that our jailers show to us much consideration. Our good Master lavishes on us his consolations; for the future we repose upon his mercy.'

" 'So soon as it was possible for me to communicate by letters with our holy confessors, I wrote to them to exhort them to perseverance, by reminding them that they were displayed as a sight before God and men; that they owed to their flocks not to encourage desertions by cowardice; to our colleagues they owed it not to endanger their lives by imprudent revelations, and to themselves not to lose the crown already suspended over their heads.

I then begged of Father Lac to keep an exact journal of all they should say and do, or suffer, for the name of Jesus, in order that from the depth of their dungeon they might still be able to edify and confirm in the faith our persecuted Christians.

“Some days after, he addressed to me the following answer:—

“ ‘Father, when we received your letter, our eyes filled with tears. Who are we that the church should take so lively an interest in our fate? Was it not sufficient to have brought to us the benefit of truth at the peril of your life? After God, it is to you, it is to the Bishops and Missionaries of Europe that we owe the happiness of knowing the way that leads to heaven. Pray to the Lord that courage may not fail us on the way; and when we have come to the end, we shall endeavour to discharge an obligation which at present we know not how to express to you.

“ ‘I have already written, at your recommendation, all that has happened to us since we have been made captives: at the first opportunity I shall have my notes transmitted to you. But it is so difficult to write in this dungeon; it would perhaps be still more difficult for you to make your way to us here. Father Thi suffers much from dysentery. As for me, I have enough to do to reply to the sarcasms thrown out by the enemies of our holy religion. My attendants, Vinh and Mau, will make you acquainted with every thing that concerns us. I have nothing more to say.

“ ‘FRANCIS ANDREW LAC,

“ ‘*immoveable as a mountain.*’

“About the same time I learned through a native ecclesiastic, an intimate friend of Andrew Lac, that our two confessors were aggravating, by excessive austerities, the rigours of their prison. I shall transcribe his letter.

“ ‘The catechist Frung told me, on his return from Ké-Cho, that our venerable colleagues fast each Wednesday, Friday, and Saturday. I think that, being in delicate health, they will soon fall sick, if they continue to treat themselves so unsparingly. I have recourse to you to recommend to them a more moderate conduct, for they would not listen to me.

“ ‘FRUC, *Parish Priest, of Ké-Non.*’

“The following are the notes that Andrew Lac, promised me in one of his preceding letters —

“ ‘Thanks be to the heavenly Father, who strengthens us in the day of trial! It is now that we feel particularly how much his yoke is sweet; our hearts are inebriated with joy; our health is better than ever; we reckon as nothing all the sorrows that the world esteems as the crowning of misfortune.

“ ‘We have been examined several times: the mandarins questioned us at one time on our mode of life, at another time as to the number and the retreat of our colleagues; they also endeavoured to shake our resolutions, by impressing on us that the fidelity to our God, after having condemned us to languish in dungeons, would infallibly lead us to execution. One of them added: ‘Do you see the master of religion, Duyet; he has certainly apostatized: why would you not imitate his example?’—‘Because we wish to be neither ungrateful nor perjured.’—‘It is indeed for this reason,’ said another mandarin, ‘that one of yours, called Càn,* would not trample on the cross.’—‘That Christian’ I replied, taking advantage of this admission, ‘was only in the rank of our disciples; yet he knew how to prefer duty to life: and we, who are his masters, should we not have the courage to follow in the way we have marked out for him ourselves? We should commit a crime for which our teaching inspired him with horror. No, mandarin; expect not of us this baseness.’ The judge then broke up the court, saying, ‘The attachment of these Priests for their religion partakes of madness.’

“ ‘We were conducted back to prison, there to await the royal sentence. Father Thi has been put in fetters but once; I have undergone this punishment three times; both of us have been once condemned to be beaten on the face. At the commencement of our captivity we had to suffer much from the other prisoners: amongst them were to be found some *quan-phu*, prefects (*governors*), *quan-huyens*, sub-prefects, and ex-secretaries of the king, who seemed to take it as a duty to revenge themselves for their disgrace by maltreating us: they beset with their objections against the Gospel my colleague in particular. I made free to observe to them, that it was unbecoming to weary with their questions an old man, too much debilitated to answer them; that if they were so desirous for controversy, they could address themselves to me, and that it would be easy for me to solve their difficulties. Thence-

* He was a Tonkinese chatechist, martyred on the 20th November, 1837. (See No. XII. of the *Annals*, page 179.)

forward I became more exposed to their jests ; but this annoyance lasted only a short while : as the discussion did not turn to their advantage, they gave it up altogether, and since they have constantly showed us the greatest civility ; they even invite us at times to take tea with them. How their lot is deserving of pity ! Misfortune only tends to irritate and brutalize them ; it is in blaspheming that they seek the alleviation of their sufferings ; the prison is to them an anticipated hell.

“ ‘ Thanks to the good Master we serve, we are more happy than ever. You could not believe how much the soldiers pay us attention ; a mother could not take greater care of her little child : I owe to them this acknowledgment. What merits should we not acquire, we who are pastors of souls, if we were as devoted to our churches as these jailers are to two obscure captives, from whom they have nothing to hope ! ’

“ Here terminate the notes of the holy martyr. Eye-witnesses, well worthy of credit, have furnished me with the information which I have still to communicate.

“ Our two prisoners are ambitious of only one favour, before consummating their sacrifice ; that of receiving once more the divine Host, and of drawing from this bread of the strong the courage of which they shall have need in their last moments. A native ecclesiastic, Father Fran, resolved, at the risk of being recognised and of sharing their lot, to procure for them this consolation. On the 20th of December, towards midnight, he made his way into their dungeon. Unfortunately for Father Thi, the weakness of his constitution had obliged him to take some nourishment ; he was no longer fasting so as to be able to communicate, and he had to be satisfied with adoring in secret our Lord, whom Father Lac received unknown to all the prison. Encouraged by his first success, Father Fran returned the next day at an early hour, and gave the holy communion to the pious old man, who had been deprived of it the preceding evening. After so great a favour, our two martyrs had nothing more to desire upon earth ; their conversation was entirely in heaven, from which but a few moments separated them.

“ As they were conversing on their joys and hopes, a devoted Christian ran to apprise them that the ratification of a capital sentence had just been delivered to the mandarin. ‘ What sentence ? ’ coldly replied Father Thi ; ‘ it is not perhaps ours. ’ And the two

Priests distributed forthwith to the soldiers of the guard, and to their companions in captivity, whatever they still possessed.

“ During these preparations, the judge, Linh-Binh, arrived, accompanied by his attendants, who were to assist at the execution. The keepers and prisoners were melted to tears : the two martyrs were alone joyful in the midst of this general affliction. A certain paleness was, however, observed on the countenance of Father Lac, although there was a smile on his lips. At length the procession moved forward. The concourse of spectators was such that the road, though very broad, was blocked up by it ; Christians and pagans, moved with equal compassion, pressed forward after the martyrs, in order to see them in their last moments. Andrew Lac walked with a firm step ; but Father Thi, weakened by seventy-six years and the chain which hung from his neck and was fastened to his feet, fell down exhausted at the gates of the city : a soldier had to take him on his back, whilst another supported his venerable head, and in this manner he was conveyed to the place of execution.

“ Having arrived at their destination, our two champions were seated upon mats, which had previously been brought them by the religious, who had attended them in prison. A hedge of soldiers was formed around them ; the crowd stood in silence outside the ranks ; smiths took off the irons from the victims, and the executioners tied their hands to stakes behind them. At this moment the countenances of the martyrs had lost nothing of their angelic serenity. Father Thi remained on his knees, and perhaps more firm than he had ever been. Father Lac begged of the executioner to tie his hair and to spread his handkerchief before him ; then he raised his eyes to heaven, looked at his friend, hung down his head, dropped a few tears of affection, and fixed his eyes again towards heaven, as if to point out to his soul the place whither it was about to wing its flight.

“ All the preparations being finished, the mandarin forbid, under pain of death, the assistants to dip any linen in the blood of the martyrs. We shall see that this threat had no effect. He added almost immediately, ‘ After a roll of the drum and a sound of the cymbal, the two at the same time.’ The signal had scarce resounded when the two heads were cut off. The executioners, being very expert in the business, used their swords in such a manner that the heads held still to the trunks by a slight ligament, that the Chris-

tians might the more easily reunite them to the bodies ; but the mandarin ordered them to be completely severed.

“Immediately after the execution officers and soldiers ran away towards their barracks, and the crowd, taking advantage of their departure, rushed eagerly to the bodies of the martyrs : each one wished to have a portion of this religious treasure ; some collected the blood that flowed upon the mats, others disputed for their hair and beards, whilst our Christians took away the bodies themselves, and carried them without opposition to their most private retreats. The body of Andrew Lac reposes in the ancient sanctuary of Chen-Sou. The catechists of Father Thi, aided by the neophytes of Ke-So, celebrated, for the holy old man, obsequies worthy his virtue : all the Christians of the neighbourhood flocked to his funeral ; there was throughout the country, even on the part of the pagans, an extraordinary anxiety to honour the remains of the courageous minister of Jesus Christ. One might have said, on seeing this public testimony of veneration, that peace was at length restored to our Church, and that, under the protection of the new martyrs, nothing was to be any longer feared from the persecutors.

“Thanks to the prudence of our two Fathers, no one has been disturbed on their account : the families only, with whom they were arrested, have been obliged to fly ; and the mandarin left them the liberty of doing so. They are very poor neophytes ; I have already bestowed some relief to aid them in their distress.

“Together with the glorious names of Andrew Lac and Peter Thi, I should consider it a duty to mention, if they were not so numerous, those of our Christians who have in this case given signal proofs of attachment to the faith, and devotion to the persons of the martyrs. I have already spoken of a religious woman who had undertaken to attend on them in prison : she was admirably assisted in this charitable ministry by an old chief of the district of Ke-Dam, named Thin. A mere neophyte of the royal city, who could not personally take part in the good work, devoted a portion of her fortune to the relief of the confessors. Of seven hundred ligatures, which this event has cost us, the faithful offered us three hundred and seventy-six to cover a part of the expense ; the remainder has been charged to the Propagation of the Faith. We should wish with all our heart to spare our brethren such great sacrifices ; but the poor Missionaries can only give their blood !

“JEANTET, *Missionary-Apostolic.*”

Extract from a Letter of REV. MR. SIMONIN, Missionary-Apostolic in Western Tong-King, to his Brother.

“ December, 10, 1840.

“ My Dear Brother,

“ The account which I send you has been communicated to me by the Pro-Vicar of the Spanish Dominicans ; it will give you an idea of the cruelty of the mandarin, Trinh-Quang-Kanh, our ferocious persecutor.

“ A catechist named Thomas Toan, seventy-four years of age, had had the weakness to apostatize in the midst of torments. Some days after Trinh-Quang-Kanh ordered him into his presence, together with a certain number of renegades, and said to them all, ‘ Since you have listened to reason, the king has pardoned you, and I also.’ — ‘ Let the others thank you for this,’ replied the penitent catechist ; ‘ as for me, I deplore my fault, and I remain in prison to expiate it.’

“ At these words, the mandarin, transported with rage, vomited out against him a torrent of insults, which he accompanied with a severe bastinado ; and as the firmness of the martyr did not appear to be shaken by it, he ordered the soldiers to shut him up in a frightful sewer, and by every means to oblige him to repeat his abjuration. Two days after he called him again before him. ‘ Now,’ said he to him, ‘ art thou more inclined to trample on the cross ?’ — ‘ No, mandarin ; it is already too much to have once outraged my God.’ — ‘ Listen ; thou despisest my orders ; perhaps thou wilt receive better the counsels of those who have shared thy errors ; I abandon thee to their zeal : if they bring thee back to a better understanding, I shall grant their pardon as well as thine ; if thou wishest to destroy them infallibly, thou hast only to persevere in thy obstinacy.’ ‘ You understand,’ said he, in addressing himself to the renegades ; ‘ on his conversion depends your safety : let him obey, or you shall mount with him the scaffold ; such is the will of the prince.’

"Those unhappy beings joined but too heartily in the views of the tyrant; they exerted their ingenuity to exhaust the patience of their victim: some spit in his face, whilst others loaded him with curses; and all, become eloquent through base cowardice, besought him to obey, if not to preserve his own life, at least to save from execution fathers of families whose fate was involved in his stubbornness. During four days he underwent this horrible trial, and on the fifth, when he was already half overcome by their perfidious suggestions, Trinh-Quang-Kanh summoned him again before him, and had him tortured to such excess, that the unhappy man yielded once more. 'Go and rest,' said the mandarin to him, 'until thou hast strength to enjoy thy liberty, to which thy submission has secured to thee the title.' The soldiers, whose duty it was to conduct him to their barrack, congratulated him on a determination which, whilst it promised him a long life, complied with the prayers of the other prisoners.

"But the remorse of guilt rendered him deaf to these vain encomiums. On the following night he began to deplore his crime; his groans seemed to proceed from despair. Fortunately for him there was in the prison a native Priest, arrested an account of religion, and who has since been crowned with martyrdom; the catechist cast himself at his feet, confessed with piteous moans his last fall, and arose doubly fortified by the words of the Priest and the virtue of the sacrament of penance.

"Trinh-Quang-Kanh summoned him the next day, in order to ascertain by new profanations the sincerity of his apostacy.—'Neither your tortures, nor death, will make me again abjure the faith,' he cried out to the persecutor. 'By my repentance I hope to have recovered the friendship of my God; it is surely time for me to remain faithful to him.'

"This time the satellites, excited by their master, ill-treated him atrociously: some stretched his arms, whilst others struck them heavy blows with sticks. The sufferer, in the height of this torture, protested that they should never extort from him a repetition of his crime, whatever torments they might make him endure. In seeing him unshaken, the mandarin, beside himself with rage, seized on something that lay near his hand, and flung it at the martyr's head; then he ordered the executioners to drag the criminal around the court, his hands and feet tied, exposing him at the same time to a shower of blows. This order was so strictly

obeyed, that there did not remain a spot on the body of the catechist that did not present a wound ; yet, far from complaining, he recited in a loud voice his act of contrition. ‘ No,’ he cried out, ‘ I shall never again consent to trample on the cross.’

“ Trinh-Quang-Kanh then ordered him to be loaded with a cangue, mounted with iron, and carried back to prison, where no one attended to his wounds. Besides, the soldiers were ordered to employ every means to extort from the confessor a new disavowal of his faith, and in case that their efforts should be fruitless, to expose him to the burning sun. The latter direction they executed so rigorously, that their master must have been satisfied ; they stript the martyr of his clothing, tied a crucifix to each foot, and bound him to a column ; his arms, extended in the form of a cross, were tied to the two ends of his cangue, which had been fixed crosswise on his shoulders, and in this horrible situation he was left for five days and five nights. During this torture, the soldiers insulted him, either by spitting in his face, striking him, or plucking out his beard. At length he was brought back to prison in the middle of the night, after having been exposed to a continual rain, that fell from the evening, so that, on reaching his dungeon, he was, for the moment, paralysed in all his limbs.

“ Some days after Trinh-Quang-Kanh ordered him some food, telling him to be ready for an approaching examination. ‘ If you offer me food only to make me apostatize,’ answered the catechist, ‘ I prefer abstaining from it.’ ‘ Since it is so,’ replied the judge, ‘ I order that you die of hunger ;’ and he had him exposed again to the sun for three days, in the same attitude as the first time, with the formal prohibition that he should be allowed to take any food. At the end of this time they gave him something to eat, and returned him to his dungeon. He remained in it five days without communicating with any person ; so much was it feared that his heroic constancy might inspire those who should witness it with the thought of being converted to the Gospel.

“ He was led again before the tribunal of the mandarin, to make another trial of the most painful torture : he received a cruel beating on the ancles ; but, as he persisted in his attachment to the faith, the persecutor commanded, in order to be rid of him, that he should be thrown into the sewer of the public prison.

“ In the mean while, there arrived in the chief town a Priest, recently arrested, whom the mandarins were anxious to submit to

torture. Thomas Toan was also brought back to the court, that the sight of his wounds might subdue the courage of the minister of Jesus Christ, and that the fall of the master might destroy in turn all the resolutions of the disciple. Upon their refusal to abjure the faith, two elephants were led forward, which the mandarin said were to crush them under their feet, or pierce them with their tusks, if they did not quickly comply with the edicts of the prince. ‘Do with us what you will ; your elephants no more frighten us than your executioners.’ ‘It is vain for you to slight our threats ; we shall know how to make you feel our authority : we command that you be left to die of hunger !’

“In effect, from that day no person was permitted to see them ; if, by chance or compassion, any one happened to throw a little food near the dungeon in which our confessors were dying of exhaustion, the keepers attacked them, and ill-usage made them pay dear for a miserable morsel of bread. There was, however, one subordinate officer more humane than the others, who allowed, but in secret, some food to reach the catechist.

“When he was summoned again before his judges, Trinh-Quang-Kanh, astonished at seeing him still somewhat strong, asked him if the God of the Christians had worked a miracle in his favour, or if he had, unknown to his guards, kept some calamba * about his person. ‘No,’ he replied, ‘but I have been able to procure, every second or third day, nearly a farthing’s worth of bread, which I begged from those passing by.’ And for this acknowledgment he received a greater beating than ever with the ratan.

“This time the mandarin took such severe measures that the generous soldier of Jesus Christ remained ten days without receiving any food, and without even seeing any other persons than his jailers. He was approaching his end, when two women, probably two Christians, obtained from the governor of the prison the permission to bring him, in his last moments, a mat to lie upon, and some clothes to cover him. One of them, feigning to sell oil to the other prisoners, carried secretly a handful of rice, which, in the absence of the jailers, she passed into the hand of the catechist. By this means he recovered a little strength, but although he could

* A medicinal wood, to which the Tonkinese attribute the property of preserving from death by hunger.

speaking and sitting, he was still excessively broken down ; his feet and hands continued swollen, as well on account of the blows he had received, as in consequence of the hunger he had endured. Whenever persons came to see him, he took occasion of their presence to humble himself for his faults. ‘ I have gone astray,’ he would say ; ‘ I have had the weakness to imitate the apostasy of the heads of my village ; but now I have returned sincerely to God ; I wish to die in his love. I beseech you to pray for me, that I may fall no more.’

“ On the 2nd of July, feeling his end to draw near, he said to the inspector of the prison, ‘ Master, we are here in a solitary place ; if you grant me a favour, no one shall know of it : have me removed to a large court, that I may die there.’ His wishes were complied with. Towards two o’clock in the afternoon, after having bequeathed his clothes to the inferior officer, of whom we have spoken above, after having promised him, as he had asked it, to remember him when he should be in Paradise, he swooned away ; he raised his fingers to his mouth, as if to suck them, through the cravings of thirst, and in a few moments after he breathed his last sigh.

“ Your brother,

SIMONIN, *Missionary-Apostolic.*

MISSIONS OF AMERICA.

MISSION OF TRINIDAD.

*Letter from the REV. MR. POIRIER, Missionary-Apostolic, to
the RIGHT REV. DR. MAC DONNELL, Bishop of Olympus.*

“ Oropuch, 1841.

“ My Lord,

“ When I communicated to you my design of going to pass some days amongst the *Warons*, you had the goodness to approve and bless my project; I am not then surprised that it has succeeded; and, now that I have returned, permit me to entertain your lordship with a detail of the results of my excursion; it will interest you as does every thing that concerns the glory of God and the salvation of souls.

“ On the first of January I arrived very late at my brother's, at Oropuch. The next day one of the principal Indian chiefs came to us, accompanied by four men of his tribe, to carry our effects and to conduct us to Siparia. The first sight of these men, with copper-coloured skin, with scarcely any clothing, and their long sleek hair, powdered with red ochre, does not prepossess one in their favour; but the eye soon ceases to perceive what had at first shocked it. Their physiognomy, which is so mild as to seem inert; the indifference of their manners, a docility and candour, which show them to be only big children, inspire one with a feeling which is not exactly that of compassion, but a certain interest, a desire to communicate to them, together with Christian information, those treasures of peace and hope which are the portion of the servants of God.

“ By a happy circumstance, we had some facility of conversing with our guides : the chief, who had come for us, having formerly resided for nearly twenty years at the Great Savannah, spoke some Spanish, English, and Creole. We were therefore able, whilst waiting the time when we should have the opportunity of completing our information by conversing with his countrymen who had remained in Siparia, to ask him questions concerning the religion, character, and usages of his nation.

“ Before setting out we distributed among the four Indians checker shirts, and a handsome red one to their chief : they immediately put them on, walked about, and admired themselves with an expression of incredible satisfaction, like children who had just received New-Year's gifts : then, having taken them off, they folded them up carefully, in order to be able to show them in proper condition to their countrymen.

“ The way we had to pursue is long and fatiguing ; it is what is called an Indian path, continually winding through woods as old as the world, interrupted by seven rivers, which are passed on trunks of trees, and rendered difficult by the low branches and the roots or *debris* with which time has covered this desert ; but we had, at all events, the advantage, and a very great one it is under a tropical sun, of travelling in the shade of the palm-trees, which form a parasole of verdure. Having reached the *Rio Corriente*, we stopped to allow our beasts to repose, and, seated with our Indians on the bank of the river, we took some refreshment. This halt in the midst of the silent wilderness would deserve to be represented in painting.

“ After a four or five hours' march, we entered the village of Siparia. A multitude of men, women, and children, immediately surrounded us ; all gazed at us with amazement, and several came to kiss our hands. Amongst the latter we remarked an old man of seventy, whom the respectful crowd seemed to venerate as a father ; he was the great chief of the nation. A Spaniard, who acted as our interpreter, then informed us that the Indians were very much astonished at the fine presents made to our guides, whilst we gave nothing to the principal personage of their tribe. But what could we do ? we had no more red shirts to offer, and yet it was of the highest importance to make a friend of the old man. The thought happily occurred to me that I had, among my luggage, a printed calico dressing-gown, of a white ground, with

large flowers ; and instantly, assisted by Mr. Lacailtel, we cut it, hemmed and sewed it, and, by adding a yellow girdle, we made of it a sort of tunick, which had, you may be sure, a grand effect. The work being finished, we proceeded solemnly to the house of the chief and assisted to invest him with the new costume, which we had devised, to the great satisfaction of all the spectators. What joy for the old man ! In his exultation he declared, that on his first voyage he would offer to the *Padre* of Siparia a handsome *ouaibalka* (canoe of the trunk of a tree), and to me, the *Arahe* (brother) of the *Padre*, several *ha* (hammocks made of the filaments of the palm-tree.) He then showed us a writing, carefully preserved under a cover, by which Father Francis de Quiros, a former Missionary of Siparia, bore a favourable testimony to his conduct, and granted him the authority of making exchanges with his parishioners. He begged of us to give him a similar proof of our confidence : but as we were persuaded that we ought to profit by the occasion, to render this intercourse useful to the salvation of this people, we thought it well to take the chiefs aside and to speak with them seriously on this affair in a great council, in which they might explain themselves perhaps more freely than in presence of the multitude. We, in consequence, invited them to meet next day at our house.

“ On this evening we confined ourselves to questioning them upon their country, and asking them the names of the principal objects that struck our view, and we thus commenced a little vocabulary, which will hereafter be of some utility. It was a curious thing to see the astonishment of the Warons, when they saw us write their words, and heard us afterwards repeat accurately all they had said to us. Their language is sweet, and abounding in vowels ; the same words recur frequently ; the aspiration alone varies and determines their meaning : I think that their idiom would be very easily learned. On their part, they would have an equal facility, the Spaniards tell us, to retain our prayers. We made other observations while walking through the village, having beside us the first chief, escorted by the first persons of his tribe. They presented to us the children, for whom they solicited baptism. We answered, that the next day, after Mass, we would confer this sacrament on four of the smallest ; but that as to those who were more advanced in age, we should instruct them before admitting them to the rank of neophytes : we

then asked the crowd if they also wished for baptism. 'Yes, yes,' they answered, with a unanimous voice. Already one of the chiefs, who has under him a hundred Indians, has declared to me that he hoped very soon to present to me his company, who were determined, like himself, to embrace the faith of the Christians.

"We entered the house of Basilio Tabarez, the captain or *corregidor* of Siparia: we found there the *ouesilatou*, that is, the doctor, sorcerer, or charletan of the nation; an important personage, no doubt, but who seemed to me to be more feared than respected. He approached to kiss our hands. I do not like his false and wicked countenance. The Spaniards told us since, that it was by terror that he treated his patients: he proceeds always by night; after having shut himself up with the sick person in profound darkness, he inundates him with the fumes of tobacco, makes a thousand contortions, describes a thousand circles about him, uttering at the same time mournful cries; and he finally leaves him in a state of excitement, which must produce a crisis for good or for ill.

"The third of January was a Sunday; my brother sung a High Mass, at which the greater part of the Spaniards assisted. All the Indians remained attentive spectators at the door, with the exception of Jose-Luis and Cyriaco, the two baptized Waron chiefs, who took their places in the sanctuary. How heartily we offered the holy sacrifice for the conversion of this people, and of the other tribes who are in our neighbourhood! I have placed all my good savages under the special protection of Mary, the patroness of the Church and Mission of Siparia. After the Mass I administered as I had promised, baptism to four little Indians. At the moment when they say, according to the Ritual, *Receive this unspotted robe*, I put on them a neat, little, white shirt, which I had brought with me, and, after the ceremony, I suspended to their necks a medal of the immaculate Mary, recommending the families to leave with them this precious token, and to bring them to us some day, that we might instruct them in the engagements they had just contracted.

"Towards evening we held a council with the old chief and three of the principal Indians; the rest of the tribe waited in silence around the house where their religious interests were discussing. We asked them if they sincerely desired that their nation should become Christian. 'Undoubtedly,' said they, 'and it is for this purpose that we have begged of you to baptize our children.'

‘But baptism is not sufficient to make true servants of *Illamo*, (God, in the language of these savages); it is necessary also to know how to pray to him, and to fulfil his commands.’ ‘We will fulfil them.’ ‘Promise us to assemble your nation here, at least twice in the year, in order that we may prepare for baptism such amongst you as have not received it, and teach to the others the duties that it imposes.’ ‘Before promising,’ said Jose-Luis, ‘we should consult the tribe;’ and with the consent of the old man, we transmitted our demand to the crowd, which answered with acclamation, *Akara* (very well). I replied, ‘Do the chiefs wish that the *Padre* of Siparia and his brother may be the Fathers of the Warons for prayer? Would they receive us with pleasure in case we went into their country to see them, and teach them to love the great *Illamo*?’ ‘Yes, yes,’ cried the again consulted assembly; ‘it will be a feast day for the tribe whenever you shall come to visit it.’ ‘Well then, since it is so, we are going to give to the great chief a paper which will bear witness to all we have agreed upon; this writing will serve as a passport for him or his substitute; he will have only to present it to the *Padre*, to make himself known and be received as our child.’

‘Whilst they were talking over the whole subject amongst themselves, I drew up the following document:—

“‘We, the undersigned, declare that the place, Siparia, situated towards the south part of this island, is frequently visited by the Warons, an uncivilised people, that inhabit the banks of the river Mariusia, one of the branches of the *Oronoque*; that on the 27th of December, 1840, one of their chiefs came in the name of his countrymen to Oropuch, to pray us to go up to Siparia to baptize some children, as the Spanish Priests used to do at a not very distant period. On arriving, we found a numerous detachment of the nation, with three or four of its chiefs, and, in concert with them, we have agreed upon the following articles for the interest of the tribe:—

“‘1st. Cyriaco, first chief, and Jose Luis, second chief, voluntarily consent that all their nation may be instructed in the Catholic, Apostolic, and Roman religion.

“‘2ndly. They choose and acknowledge the *Padre* of Siparia for their *Padre* and Missionary.

‘3rdly. They will bring each year, two or three times, if it

can be done, all the Warons to this place, Siparia; to receive the instructions of the *Padre*.

“ ‘4thly. On their arrival, the first chief, or his substitute, will present to the *Padre* the present writing, and the beads which we deliver to him, as a testimony of the convention passed between us, this 3rd of January, 1840.

“ ‘Signed, A. M. POIRIER, *Miss. Apost., Priest of Siparia*, R. CH. POIRIER, *Miss. Apost., of the College of St. George, Port of Spain*, LEON LECALTEL, *Tonsured Clerk*, BASILIO TABAREZ, *Captain of Siparia, witnesses*; ANTONIO ZABALA, *interpreter*.’

“ We enclosed this writing with the beads, and the letter of Father Quiros, in the case of a small book which I had in my pocket, and we delivered it solemnly to the chief before our departure.

“ And do you know, my lord, what followed? our presents to the Warons were so liberal, that we left ourselves without bread, and, what is worse, without wine for the holy Sacrifice. But the Missionaries are accustomed, as the Apostles, at one time to want every thing, at another to be in abundance. *Scio abundare et penuriam pati*.

“ We are truly consoled when we are straitened, in order to advance some little the work of the conversion of souls.

“ Accept, &c.

“ R. CH. POIRIER, *Missionary-Apostolic*.”

MISSIONS OF NEWFOUNDLAND.

Extract from a Letter of the RIGHT REV. DR. FLEMING, Vicar-Apostolic of Newfoundland, to the Members of the Council of the Association.

“January 1842.

“Gentlemen,

“You are aware in what state I found my Mission. Having been for a long time deprived of even the hope of spiritual assistance, it was reduced to witness the aged sink into the grave, without the possibility of their last moments being comforted by the presence of a pastor; it was this privation that afflicted the most these forsaken Christians. ‘Oh! how sad a thing is sickness,’ they have many times since said to me, ‘when a Priest is not at the pillow of the dying to show to him heaven!’

“Now, Gentlemen, think of the happiness I enjoy in seeing myself become the humble instrument of Providence for the regeneration of this vicariate; think of the blessings without number that will be brought down upon all the members of your Association by so many fervent prayers, so many administrations of the sacraments, so many sacrifices offered upon our distant shores, and at the foot of the cross, which your generous hands have just raised.

“After having thanked you for what you have done for my people, allow me to speak to you also of the sacrifices which they make, and of their devotion to advance the glory of God, by raising, at the expense of their toil and fortune, a temple to the divine Majesty.

“Whilst our sailors came daily to discharge at the port their cargo of stones, which they had gratuitously brought from Kelly Island, nearly the entire population of St. John’s rivalled each other in zeal to transport the materials to the place where they were to be used. During several weeks the farmers supplied for their carriage from seventy to eighty waggons, and the most

respectable members of my congregation might be seen employed as ordinary workmen at this laborious occupation. It is true that I set the example, and that in this religious labour I considered it more than ever necessary to appear at the head of my flock.

“I had soon collected a considerable quantity of materials; yet, they were far from being sufficient. Each day, when I looked at the quality of this stone, naturally square, polished, and which might almost be said to be cut by art, I could not help regretting that the greater part was destined to fill up the foundations, and consequently to disappear under ground. These reflections made me cast my eyes around me, in order to examine whether I could, in the neighbourhood, discover a coarser stone for the under-ground work, which would have allowed me to reserve the more valuable materials for the outward walls.

In the environs of St. John's, and particularly at the entrance of the port, there are enormous rocks; the hill, called *Signal Hill*, situated at the north of the town, forms a steep slope, which is protected by several batteries. Many years since they worked at this place to procure large blocks of granite, for the purpose of constructing fortifications; however, a great quantity of these stones, having never been used, lay in confusion upon the ground, and only tended to impede the military works. I knew that in having them removed I should render the government a service; I went therefore to the chief engineer, and I laid before him my views, and this intelligent gentleman saw immediately that in acceding to my wishes he would discharge the duty of a faithful servant to the government; thus he granted me at once the permission which I sought.

“These are very minute details, and I fear that you will accuse me of tediousness; but I feel the importance of laying before your Association a faithful statement of the difficulties we have to encounter and of those we have already overcome. For when it is considered, that the entire population of the town of St. John scarcely amounts to fourteen thousand souls, and that the Catholics are not twelve thousand,* it may be of some utility to show what

* The following is the amount of the population of the town of St. John, according to the census taken in 1835:—

Catholics.....	11,551
Protestants	2,623
Dissenters	772

General account of the population of the district of St. John, in a circumference of about ten miles:—

Catholics.....	14,056
Protestants ...	3,813
Dissenters	1,057

zeal, activity and perseverance can do even in a congregation numerically very weak. I shall then continue in the hope that, whilst fulfilling an act of justice in regard of my flock, by the testimony I here render to their devotion, such an example laid before the Christian authorities will kindle in them the desire of imitating their efforts. I believe that never in the history of any Church have such great, such wonderful effects been produced by the free and gratuitous labour of so small a population, when their labour had for its only object the good of religion and the extension of the worship of the Lord.

“My first care was to assemble in a single heap, and in a suitable place, all the blocks of rock, in order to render them more accessible to the workmen, when the snows of the winter would render their carriage easy. I caused to be announced at the first Mass the commencement of this work: more than two thousand men assembled at the place the next day, and performed in a few hours the task which I had assigned them.

“In about six weeks after there was a new meeting. I recommended them to divide themselves into numerous parties, so as to assemble together the inhabitants of certain streets, and the members of different bodies, who were all to have their sledges, and to attend on the hill at nine o'clock in the morning. Never was there emulation comparable with that which these groups of labourers displayed; they seemed to challenge each other as to who should carry in the same day the greater quantity of stones and of the heaviest burdens.

“I remarked particularly the sailors of the port, who are of athletic strength, and of zeal above all praise; their sledge was the largest, so they carried huge blocks. They had already finished three or four turns with as much boldness as success, when I saw them employed at detaching from its natural base an enormous rock. I showed them that its position, on a steep slope, rendered their undertaking very dangerous, and I advised them to abandon it; but I had scarcely left them when they returned to struggle anew with the colossus; they succeeded at length in shaking it, and we heard it roll with a crash down the side of the hill, without hurting any one. At the end of an hour our sailors had it placed upon their sledge. But the most serious difficulty was then discovered; it was necessary, in order to reach

the town, to cross a lake, considered very dangerous in winter, because in the middle it is of an immense depth. The stone which they had to transport might weigh ten tons ; to so great a weight was to be added that of more than a hundred men required to draw it. The most intrepid hesitated a moment ; but was not God there to protect those who worked at his temple ? All fear then vanished, and I arrived at the moment to see this enormous mass traverse the frozen surface of the lake, with the rapidity of lightning, and in the midst of the exulting shouts and applause of the crowd. After two days of similar exertions, the quantity of stones that had been conveyed for me might amount to the weight of two thousand tons.

“ The day of laying the first stone at length arrived. I proceeded to the site of my future cathedral, preceded by a numerous procession of the different bodies of trades, and surrounded by twelve Priests, all of whom signed with me the inscription deposited in the foundation of the church : about twenty thousand persons assisted at this consoling ceremony. I was too happy not to express my joy to this excellent people ; but in congratulating them for their sacrifices my intention was not, at the time, to make a new appeal to their generosity. What was then my surprise in seeing a gentleman of my congregation, Mr. O'Brien, ask permission to lay his offering upon the stone I had just blessed, and assuring me that several Catholics solicited the same favour ! I hesitated at first, for nothing had been prepared for such an event, and if an attempt of this kind failed, it would have only tended to paralyse our efforts, by creating discouragement. A moment's reflection was sufficient to decide me ; I knew my flock, and I had confidence in them ; my expectation has not been deceived. Mr. O'Brien laid down two hundred and fifty pounds, and this example was followed with so much liberality, that, in the short space of half an hour, the fishermen of Newfoundland had placed at my disposal the sum of two thousand five hundred pounds.

“ I saw, on this occasion, poor sailors come to deposit in my hands their last crown, to pay with it their homage to God, and even humble labourers bestow their only pound, which constituted all their property ; but the fishing season was about commencing, and heaven has poured down its benedictions on their labours, which have been more productive this year than they have been

for the twenty years preceding. At present abundance has returned to the island, and each one enjoys it the more as he enjoys with it the remembrance of a good action.

“ I have the honour to be,

“ ✠ FLEMING, *Vicar-Apostolic of New-Foundland.*”

DIOCESS OF DUBUQUE.

*Extract from a Letter of DR. LORAS, Lord Bishop of Dubuque,
to the Members of the Central Council of Lyons.*

“ Gentlemen,

“ Thanks to the prayers of your associates, and to the zeal of my colleagues, the Church of Dubuque, which has been long sterile, promises, at length, a numerous posterity of children to the faith. If in all parts of the civilized provinces of the Union the Catholics are rapidly raising new temples to Jesus Christ, the time seems also come when, in the north of my diocese, interesting Missions are about being opened for the savage tribes. You will allow me to relate some facts in support of these conjectures : whilst demonstrating the progress of religion on our continent, they will inform the readers of your Annals, if there be any among them who are ignorant of it, how the parishes are formed here, and how the new American cities rise up in the midst of the deserts.

“ At twenty-one miles to the north of my residence there is a small establishment of eight or ten Irish families. But lately the country was only inhabited by the savages : at present it is no more than a solitude traversed by numerous flocks of deers and roebucks. In this place an old man was suffering from sickness, but too much exhausted to allow of his coming to Dubuque to seek the aid of my ministry, yet desiring with a holy impatience to

receive the last sacraments before his end, which he believed to be approaching.

"To call a Catholic Priest was for his children a sacred duty ; they fulfilled it with zeal, and the next day I had passed the eight leagues that separated me from the poor dying man.

"I shall not attempt to describe to you the joy of all the family ; I was for each of its members—for the sick man in particular—the angel of hope and consolation. In spite of his weakness and acute pains, he wished to get up and kneel upon the bare ground of his cabin ; I had to use all my authority to oblige him to consent to make his confession without leaving his bed. After this act of religion, he felt himself relieved ; strength returned with peace of soul. 'Father,' said he to me, 'like my ancestors in Ireland, I should be glad to repose in blessed ground, under the shade of the cross ; the sanctified place would no longer be for me a strange land, and I should the less regret the tombs of my country.' This wish was too Christian-like not to be granted. I promised him a speedy return, and in a short time after I appeared again in the midst of this family, who were delighted to present to me the old man almost entirely restored.

"This time my visit was marked by still more abundant consolations. A rustic altar had been erected in the enclosure of the farm ; I celebrated at it the holy mysteries. Around this crib of Bethlehem I also found, in my worthy Irish, the adoring shepherds, and I had the happiness of giving communion to all who were of an age to receive it.

"When the Mass was finished, I was shown, placed upon a sort of bearer, a cross of oak skilfully wrought, twelve feet long. As I could not, by any discourse, add to the emotions of those around, I confined myself to blessing this pious family, and the sign of religion they had presented to me.

"This cross is now erected, in its majestic simplicity, at the crossing of the two principal ways of the desert, upon an eminence whence it may be descried at the distance of several leagues around : it appears to protect the land cultivated by our Christians, to stretch forth its arms to the savages, who inhabit the neighbouring forests. Beneath it, according to the desire of those Irish, the old man and his children will be laid up in that sleep which will be broken only by the trumpet of the resurrection : there, will be assembled, as under a tutelary shelter, other Catholic families,

cast by their adventurous character into those vast solitudes ; the hostile tribes will, perhaps, one day lay down their ever-blood-stained weapons at the feet of the God of peace ; and thus will, I hope, be formed a new parish, which heretics will not venture to visit, for they take flight at the sight of the cross.

“ It is not long since I took possession, in the name of the Catholic Church, of a city still in its infancy. When the former colonists wished to establish a town, often upon a usurped soil, they traced with the plough the trench that enclosed it, and then grouped their dwellings at hazard, without any other rule than the caprice or interest of the moment. We now proceed more methodically. The government purchases from the savages a considerable portion of land ; commissioners are appointed to draw up a plan ; they trace out, in the bosom of the forest, squares and streets in straight lines ; some emigrants arrive at the place, and erect a few poor little houses : they are the first elements of a future town, which as yet exists only in the plan of the architect. When once the inhabitants have increased to a tolerable number, and that the opportunity seems favourable to realise some profit, the government thinks of selling the city of which it has marked out the foundations : a moderate fine is fixed on each lot of ground ; it is moreover provided, that no person shall bid for the site already occupied by the first possessors ; the other lots are disposed of by auction, and the produce placed in the hands of the civil officers, who are named to fill the duties of mayor and his assistant.

“ They were selling then the infant town of Bellevue, situated on the Mississippi, at twenty-five miles above Dubuque, when I appeared among the crowd of purchasers. The Protestants were numerous ; nevertheless, the Catholic Bishop was received with marked favour. As it was easy to see that the building of a church could not fail to attract new inhabitants to the rising city, and give value to the neighbouring ground, the commissioners offered me immediately two spacious sites upon the quay, that runs along the river ; and I think that their generosity was very well-timed, for the sales have been much more advantageous than they expected. I shall build there immediately a temple to the Lord, if the society grant me the means : it will be an additional monument to recal to my diocesans the benefits of your Association.

“ I am, &c.,

“ ✠ MATTHIAS, *Bishop of Dubuque.*”

The following passage is extracted from a letter of the same Prelate, addressed to the Rev. Mr. Furnion :—

“ My greatest hopes are on the point of being realized. For three years back I was sighing for the happiness of labouring, otherwise than by prayers and supplications, in the conversion of those thousands of savages that wander through the vast forests and measureless *prairies* of *Iaovay*. Three excellent ecclesiastics have at length come, without any other inspiration than that of a heroic charity, to beg of me to confide to them this interesting Mission. One of them, Mr. Ravoux, from the diocess of Puy, departed for *Dog-Prairie*, towards the close of autumn, 1841, and proceeded alone to the confluence of the rivers *St. Peter* and the *Mississippi*, which is more than a hundred leagues to the north of Dubuque. He there found the Rev. Mr. Galtier, of the diocess of Rhodéz, already two years established in the midst of the wandering hordes of the desert.

“ The country where they have set up their tents derives from the banks of the Mississippi a varied but grand aspect ; lofty mountains, generally of the most picturesque forms ; at one time covered with verdure, which descends to the bed of the river ; at another time lifting their steep summits to the height of four or five hundred feet, and presenting to the sight only their bare sides. It is unnecessary to tell you, that in the midst of these woods and rocks the temperature is very severe, although we are at the 46th degree of north latitude : at this moment (8th of June) I am writing to you near a great fire, the heat of which is not unseasonable.

“ Our young missionary (Mr. Ravoux) passed the winter at eight leagues to the north-west of *St. Peter*, on the banks of the lake *That-speaks* ; there, without any other support than Providence, without any other means of conversion than a burning zeal, he has wrought in the space of six months a happy revolution among the *Scioux*. From the time of his arrival he has been occupied night and day in the study of their language, and he has made such rapid progress that he has already been able to translate our principal prayers, to compose some canticles, to draw up a small catechism, and to collect the first elements of an Indian grammar. When he instructs the savages, he speaks to them with so much fire, whilst shewing them a large copper crucifix, which he carries on his breast, that he makes the strongest impression on them.”

VICARIATE-APOSTOLIC OF TEXAS.

Extract from a Letter of DR. ODIN, Bishop of Claudiopolis, and Vicar-Apostolic of Texas, to the REV. MR. ETIENNE, Procurator-General of the Congregation of St. Lazarus.

“April 11th, 1841.

“Reverend and dear Colleague,

“Last year the Holy See, having vouchsafed to confide to our congregation the spiritual direction of the Catholics of Texas, I set out from the seminary of Barrens on the 2nd of May, 1840, to proceed, as Vice-Prefect-Apostolic, to explore this new mission. It was not without regret that I quitted Missouri: to separate myself from a people that had become dear to me, and establishments which I had seen in their commencement, was to expatriate myself a second time.

“Texas, situated between 26° and 35° of north latitude, and extending from 95° 20', to 104° 20' of west longitude, possesses more extensive *prairies* and more abundant pasturage than any other country in America. Wood is rare here, particularly towards the west. Several rivers water the country, but there are few of them sufficiently large for navigation. Although the exact number of the Texian population is not yet known, it is generally allowed that it cannot exceed one hundred and thirty thousand souls.

“When the first Spaniards established themselves at Texas, more than a century and a half ago, religious of the Order of St. Francis came to found here several Missions, in order to convert and civilize the savage tribes. The most celebrated missions are those of *San-Antonio*, of *Conception*, of *San-Jose*, of *El Refugio*, *San-Sabas*, and *Nacogdoches*; they all became flourishing, and counted a great number

of fervent neophytes. Every year the Rev. Fathers entered the forests, and gained by their presents, and manners full of kindness, the confidence of the Indians, and conducted them to the stations, where they were gradually formed to piety and labour. In 1812 those valuable establishments were suppressed; at present they are only heaps of ruins. As for the poor savages being deprived of their fathers, they dispersed: some retired into Mexico, several sunk under the attacks of the uncivilized tribes, and others returned to their primitive state. The fervour which I found in the few who still inhabit the country shows sufficiently that they had been formed to virtue by able hands. Two churches, the only ones that have withstood the inroads of time, and of the recent wars, display a beauty that does honour to the taste and zeal of the ancient Missionaries.

“.....From Liunville, a small seaport, where we landed, we proceeded to Victoria. I left the Rev. Mr. Estany at this post, and I took the road of San-Antonio, accompanied by Mr. Calvo and an assistant brother. The distance which separates these two towns is only fifty leagues; but the numerous bands of savage *Comanches* and *Tonakanies*, that continually rove through the country, render the journey extremely perilous: it is even nearly certain that one will be massacred, if not travelling with sufficient company to intimidate those Indians. We joined then a convoy of twenty-two carts that were carrying goods. All our companions were very well armed; but if, on the one hand, the strength of the caravan secured us against the attacks of the savages, on the other, what miseries have we not to endure! how slowly we advanced! The heat was excessive, and scarcely a shrub was to be met with, under the shade of which we might take a moment's rest. We used to set out in the evening; but frequently, on the first movement, one of the vehicles got out of order, and we had to pass a part of the night in repairing it. These accidents sometimes happened at a distance from springs and rivers; we had then to traverse the solitude, happy when, after great searching, we discovered in a slough some drops of muddy, disgusting water. Besides, we were ill supplied with provisions, and yet we endeavoured to share with our companions, who were worse circumstanced than ourselves; we had even to have recourse to the chase, at the risk of drawing upon us the savages by the noise of our guns.

“Together with scarcity we suffered from fever; I had several

fits of it; but some medicines, with which I had very fortunately provided myself, restored us by degrees to health. The relief which I afforded to our poor sick acquired for me a reputation which subsequently embarrassed me very much; for, so soon as our carriers had made me known, under the name of the father that knows how to cure, all the invalids came to ask my opinion and medicines. Several times during the journey the cry of *Los Indios* spread alarm in our ranks: it was, I believe, only a mistake of our advanced guard, for we arrived at San-Antonio without striking a blow.

“This town was founded in 1678 by some Spaniards, who had emigrated from the Canary Islands; it contains a population of two thousand souls: there are some houses built of stone; the other habitations are only miserable cabins covered with bull-rushes. It is watered at the east end by the river of San-Antonio, and at the west by a very small stream; in the centre of the town there is a canal, of which the plentiful supply of water spreads fertility over all the other gardens; this canal was formerly made by the Indians, under the direction of the Missionaries. Nothing can be more beautiful than the valley of San-Antonio: an agreeable climate, pure and salubrious air, a rich and fertile soil, all would contribute to render it a delightful place of residence, only for the continual hostilities of the savages, who have not allowed of the exploring of its immense resources. There is not a family that has not to deplore the death of a father, a son, a brother, or a husband, mercilessly murdered by the *Comanches*. To the massacre of the colonists these robbers add the devastation of their lands, and the carrying away of their flocks: hence the poverty is extreme in the country; and if ever it had been consoling to me to have had some relief to bestow, it would have been on seeing so much wretched indigence.

“A few days after our arrival at San-Antonio a ceremony took place that filled us with consolation, by proving to us how much the faith is still alive among the Mexicans. A sick man in danger of death was to receive the holy Viaticum; we judged it right to carry it to him publicly and with solemnity. At the sound of the bell the people ran to the holy place, in order to accompany our Lord through the streets; tears flowed from the eyes of the old, who, for fourteen years, had not witnessed this homage paid to our religion. Several of them cried out that they did not fear death,

now that heaven had sent to them fathers to assist them in their last moments.

"Having passed three months at San-Antonio, and seeing that all was proceeding according to our wishes, I set out towards Seguin, Gonzales, and Victoria. My stay in these towns was very short, because I could not separate from my travelling companions without exposing myself to be killed by the Indians. Subsequently, I ascended alone the river Labaca; a journey which exposes one to less danger, and I found on its banks seventy Catholics, formerly my parisioners of Barrens. It was very consoling to me to see them again, and particularly to know that they had lost nothing of their faith and primitive piety, although they had been deprived of the succours of religion since their arrival in Texas. All presented themselves at the tribunal of penance, and had the happiness of receiving the holy Communion.

"I could only remain with them a week. From Labaca I proceeded to Austin, a small rising town, lately appointed to be the seat of the Texian government. The congress was then sitting; I solicited from the legislators a decision that would confirm to the Catholic worship the possession of all the churches anciently built by the Spaniards. It is true, that if we except the *Concepcion* and *San-Jose*, these edifices are nearly all in ruins; however, they might be repaired, and, considering the poverty and the small number of the faithful, we could make use of them, whilst awaiting until more prosperous times would give us the means of building new ones. Thanks to the generous intervention of M. de Saligny, *chargé d'affaires* of France, my request was well received.

It remained as yet for us to visit the eastern part of Texas. What difficulties and obstacles did we not meet in this long journey! At one time it was necessary to cross a river by swimming, at another time we had to traverse a vast and miry marsh, where we ran the risk of losing our horses; here we had hunger, and nothing to satisfy it; and, besides, torrents of rain and no shelter. It was thus that we advanced from Montgomery to Huntsville, from Cincinnati to Cork and Douglas, from Nacogdoches to San-Antonio! It is true that we were recompensed for our fatigues by the eagerness which the the inhabitants of the different localities manifested to hear our instructions; I have rarely seen the word of God listened to with more joy and recollection. This visit, although short, has contributed not a little to dissipate the prejudices of

the Protestants, and to awaken pious sentiments in the hearts of the faithful.

“ Besides the Catholic population of Texas, estimated at near ten thousand souls, there are several tribes of savages, to whom it would be necessary to attend : among them are the *Comanches*, to the number of 20,000 ; the *Tonakanies*, the *Lipans*, the *Tankanags*, the *Bidais*, the *Karankanags*, the *Nacoes*, &c. The greater part of these Indians take delight in feeding on human flesh ; the feet and hands, in particular, are their favourite dish I have already taken some steps with the *Karakanags* towards forming them into a Mission : Mr. Estany has also visited them, and they have expressed to him the desire of having a Priest. The *Comanches* will be more difficult to gain. From time immemorial, this tribe has been constantly at war with the civilized inhabitants and its neighbouring tribes. Able horsemen and active robbers, they handle the arrow and lance with the greatest dexterity ; they are incessantly traversing the country in bands of ten, twenty, thirty, or fifty. From the heights they watch their prey, and if they discover a convoy too weak to resist them, they rush upon the travellers with the rapidity of lightning, and murder them without mercy. It would be impossible to tell how many unfortunate persons have fallen under their arrows, or how many women and children they have carried off captives.

“ A short time after my arrival at Texas, a party of five or six hundred *Comanches* penetrated as far as Liunville. The inhabitants, who did not expect this visit, were obliged to take refuge in the middle of the bay of Labaca, to shelter themselves from their arrows : eight persons fell victims ; and a young lady, only ten days married, after having seen her husband pierced by her side, became their prisoner. When the savages had pillaged the warehouses, and made a minute search for every thing that could enrich them, they set fire to the town. From Liunville they proceeded to Victoria. The first house which they attacked was that in which our colleague, Mr. Estany, was lodging. He had the good fortune to pass through a shower of arrows without receiving any wound ; but all that he possessed was taken : linen, vestments books, nothing was spared. There were here also several murders, and women and children carried away. The alarm soon spread, a pursuit was raised after the brigands, and they were overtaken near the rivers *Plomberek* and *St. Mark*. The fight was bloody ;

eighty-four *Comanches* lost their lives, without counting those who must have died soon after from the wounds they received. Those unfortunate creatures, on the approach of the Texians, attempted to exterminate all their prisoners. A poor mother, who, with her little infant, scarcely ten months old, had fallen into their hands, had the affliction of seeing the little innocent dashed to pieces before her eyes, and herself then pierced several times with a lance. I have counted, in the space of six months, nearly two hundred persons murdered by this single tribe.

“ Notwithstanding the devastations to which this country is a prey, heaven has already begun to bless our humble efforts. From the 1st of August, 1840, to the 1st of March, 1841, we have heard nine hundred and eleven confessions, and administered the sacrament of baptism two hundred and eighty-one times ; there have been four hundred and seventy-eight communions. The interest of religion would require that we should build at once six chapels at least in the most important parts of the republic ; but where shall we find the funds ? We are without means, and the people are poor. During my journeys, I pass some of the nights in the woods in the open air ; I dress my food myself, and still my travelling expenses are considerable. We should also require schools at San-Antonio and at Galveston : but who will pay the first cost ? We have no lodging, and are obliged to ask hospitality of the Catholics, and often even of the Protestants.....It is here that one really learns to lead the life of a Missionary : I thought that I had already passed a long apprenticeship ; but since my arrival in Texas, I have perceived that I was not as yet initiated.

“ Your most devoted servant,

“ J. M. ODIN.”

MISSIONS OF AFRICA.

DIOCESS OF ALGIERS.

Extract of a Letter from the VERY REV. MR. SUCHET, Vicar-General of Algiers, to MR. SAMATAN.

“Algiers, February 8, 1842.

“My dear Friend,

“You wish that I should say something of *Scherchell*, the ancient *Julia Cæsarea*, formerly the capital of Mauritania. To comply with your wishes, I shall simply communicate to you the hasty observations which I made in the midst of its ruins.

“On the 4th of May his Lordship Dr. Dupuch sent me to instal a parish priest at *Scherchell*. From about a year back, that is, since this place has fallen into the hands of the French, more than five hundred colonists have gone to establish themselves in the town, where, under the protection of a very considerable garrison, they form, together with the military hospital, an assemblage of persons too important and too much exposed to all sorts of dangers to be any longer deprived of the presence of a pastor. It is thus that the parishes have been hitherto organised in Algeria: a camp is formed at first, then, in the train of the army, follow the travelling manufacturers, who set up their stalls beside the tent of the soldier; subsequently some colonists arrive, artists or agriculturists, who support themselves by their mutual productions, when they do not ruin each other.

“I sailed on the 4th, at six o'clock in the evening, on board the

steamer *Euphrates*. The next morning, at day-break, we came opposite the tomb of the *Christian Woman*. We sailed along the *Chénouan*, a lofty mountain, the foot of which is washed by the sea ; further on perceived, in the depth of a valley, the remains of a Roman aqueduct, and on the morning of the 6th we landed at *Scherchell*.

“Our first care was to seek for a church and presbytery, among the ancient mosques and deserted houses. All the buildings of any importance had been appropriated to the use of the army, and we had to content ourselves with a little *djema* (mosque) that was falling to ruins. An old ruinous house, situated hard-by, was assigned to lodge my colleague. We at once set our hands to commence the necessary and indispensable reparations. On the same day, as we were dining with the superior officer in command, we heard the cannon fire ; a few instants after it was announced that the Arabs were showing themselves in great numbers on the points of the neighbouring mountains, and that they had advanced against our log-houses, within cannon-shot of the town. You may recollect that at this period similar demonstrations took place on several points at the same time.

“I remained at *Scherchell* for eight days, and the following particulars appeared to me to be the most worthy of observation :—Its situation on the sea-shore is one of the finest that I have seen in Algeria. At the distance of half a league hills of a gentle ascent form around it a beauteous half circle. On their smiling sides the richest vegetation is displayed ; here and there, in the midst of woods of almond trees, there are seen the remains of ancient villas, and the modern log-houses, raised by the French ; behind, and at four or five leagues further still, there extends a range of high mountains, that would close completely their horizon, if, towards the south-east, a large valley did not open the view over the vast plain of Mitidja, which spreads out to the chain of the Atlas.

“Upon the vast site that *Julius Cæsarea* formerly covered with its buildings *Scherchell* counts at present only five or six hundred very low houses, built of mud, and for the most part uninhabited. Every house has its terrace at top, its interior galleries, its court shaded by a vine-trellis or a fig-tree, with a cistern and a small garden, enclosed by walls. The streets are tolerably wide, and free from obstructions : the water, which is in abundance, is circu-

lated by means of fountains, properly placed wherever they are required.

"It would appear that *Scherchell*, before our occupation, was a very industrious town; every business had its quarter; that of the smiths occupied a whole street, on the right, as you enter the town from the port side; the deserted furnaces and the workshops are still to be seen; the quarter of the shoe-makers formed, in another place, a sort of circular market. The greater part of the houses are falling in ruins: our troops are lodged in the best; as for the others, they are abandoned to poor colonists. There does not remain in the town a single one of its former inhabitants.

"Military magazines have been made of the four principal mosques. The most remarkable of all, that which the natives called the *Great Mosque*, because it is certainly the largest in the province, has been converted into an hospital. Ninety-nine columns of granite adorn its enclosure. This number is mysterious amongst the Arabs; it is also the number of the beads, upon each of which they repeat, almost continually, one of the perfections of God. All these columns are covered with plaster according to the usage of the natives, who know of nothing handsomer, as a decoration, than colouring in white. They belonged, no doubt, to some pagan temple, or perhaps to some Catholic church of *Julia Cæsarea*.

"In the first interior court of this monument I remarked four orange trees, of a surprising bulk and height: they shade a vast white marble basin, from the centre of which arises a superb *jet-d'eau*. It was at this fount that were performed the legal ablutions before entering the mosque.

"Here every thing, even the rubbish, recalls the recollection of eclipsed grandeur; at every step one meets either monuments in ruins, or tomb-stones, upon which are visible the marks of inscriptions almost effaced by time. Amidst the rubbish a sarcophagus particularly struck me, as having belonged to a Christian. Two palm branches surrounded an epitaph, which is half destroyed; there is a *Good Shepherd*, sheltering under the branches of two olive trees some sheep that are looking at him; such are the symbols engraved upon the tomb: they would seem to indicate that a martyr or a pontiff was formerly interred beneath it. As they have dug large ditches around the log-houses, several ancient tomb-

stones have been discovered, so that we have been able to see how they formerly placed the dead in their last asylums, and what mysterious articles they buried with them. The sepulchral chamber, terminated in a cone at the top, is entirely formed of strong bricks, from twelve to sixteen inches square. Around the skeleton, which is almost always placed on the side, are deposited different utensils of earth or glass, of which the value was, no doubt, proportioned to the condition of the deceased : they consisted of plates, urns, funeral lamps, little bottles or lachrymatories, bits of wood, half burned, coals, and cinders.

“ Let us hope that the land of Africa, rendered illustrious by so many holy doctors, and watered by the blood of the most generous martyrs, will not always continue sterile, and that numerous shoots will yet crown with their verdant foliage this ancient trunk, which we thought to be withered for ever.

“ Your ever devoted,

“ SUCHET, *Vicar-General.*”

MISSIONS OF EUROPE.

VICARIATE-APOSTOLIC OF BULGARIA.

*Extract from a Letter of the REV. CHARLES ROMAIN, Passionist,
to the REV. FATHER IGNACE, one of his Brethren.*

“ My Dear Father,

“ You ask of me some account concerning our Mission of Bulgaria ; you wish me to inform you of our combats, our success, and our hopes : the desires of a friend who takes so great an interest in our labours are for me commands which I hasten to obey, at the risk of disappointing your expectation, by relating to you the long series of the obstacles that shackle our ministry rather than the history of our evangelical conquests.

" It was in 1782 that the spiritual direction of Bulgaria was confided to our congregation. From that time we have sent into this province twenty-four Missionaries, whose lives have been worn out in efforts which have been rather meritorious than profitable ; and if their obscure devotedness has not bequeathed to the Church a multitude of converted infidels ; if it has not been given to them to spill their blood for the holy cause of the faith, they have at least preserved and increased the little flock entrusted to their care, and they have had, in a particular manner, their share in the fatigues and dangers of the apostleship.

" I shall not attempt to describe to you the state in which the Catholics of Bulgaria were when our Fathers first came to relieve their distress. Without churches, and almost without Priests, ignorant of the first duties of a Christian, and of the truths most necessary for salvation, and deprived of the sacraments, which alone could have sustained them against the Ottoman persecution, they were almost disposed to regard their baptism as a misfortune, and to curse a religion which served as a pretext to their masters to impoverish and humble them.

" The first care of our brethren was to gather the scattered flock. At their voice they assembled at first in a place underground, then in some insulated cabin, and most generally in a stable, where, in the darkest corner, they erected hastily an altar : there, trembling for fear of being discovered, and imagining themselves already under the musselman's sword, they crowded in concealment to hear the divine word, and to partake in our holy mysteries. This time was for our Mission the epoch of the Catacombs.

" The day at length arrived when we were permitted to quit them. The habit of seeing themselves assembled had gradually rendered our Christians less timid ; we thought that the best means to encourage their confidence would be to obtain from the government authority to build a church, which would have been esteemed by the Bulgarians as an implied recognition of our religion. Every year the Missionaries presented, for this purpose, petitions to the Pacha, but they were constantly rejected : the mediation of the highest personages failed as well as our humble supplications. To both it was always replied that places underground and stables were sanctuaries good enough for Christians, who were beginning to carry their heads too high. Our Fathers must have had a truly persevering zeal to solicit still further, after

so many refusals, expressed in a menacing tone. They were not, however, to be discouraged, and complete success attended their efforts. In 1832 Mr. Nicholas Massa obtained from the Pacha, to whom he was physician, the permission, so long desired, of building a certain number of chapels to the true God. However, the mussulman pride made its reservations: under the fear that our churches should rival in grandeur the mosques of the country, two conditions were affixed to the conceded favour: the first was, that we should raise our temples only a few feet above the ground; and the second, that they should bespeak on the outside all the appearance of the most humble poverty. It was little indeed for the divine Majesty; but for us, for our poor Christians, so long condemned to render to the Lord only a clandestine worship, it was almost a triumph; to the recollection of their unhappy days succeeded, at last, consolation and hope. It would be impossible to express the joy of our poor Catholics, when they saw rising up the modest asylum where the God of heaven was to dwell: tears of emotion flowed from the eyes of all, the first time that they found themselves assembled in the house of our common Father.

“ In 1838 our Mission had to bless heaven for new favours. Until then we communicated only with the members of our congregation, and we thought we were unknown to the world besides; but the charity of our brethren in Europe had rightly conjectured our indigence: the holy Society of the Propagation of the Faith, this other providence of the churches in distress, came also to open to us the treasury of its alms. Thenceforth, we were no longer alone and abandoned to our wretched resources; a new bond, that of gratitude, attached our faithful to religion; and we, in the midst of the trials of a generally sterile ministry, have felt our confidence and courage redoubled, when we could say, ‘An entire people of fervent associates is now praying for the success of our labours.’ From the grants made to us we have recently built two churches of stone, much larger and more substantial than the preceding ones: so long as our Bulgarian Christians will be able to assemble within them, they will not cease to call down divine blessings upon their generous benefactors.

“ At present the situation of this vicariate is rather flourishing. If we cannot count much upon the many conversions amongst the infidels and schismatics, we have at least reason to be satisfied with the favourable dispositions of our dearly-beloved flock. Its

former vices were, in a great measure, owing to its ignorance ; but its faith, a living faith, remained, which has effected its cure : now that they are better instructed, their virtues remind us of the brightest ages of the primitive churches. Blasphemy, perjury, and profanation of the Sunday, are faults unknown to our Catholics ; they reproach to themselves, as crimes, the maledictions, and even murmurs, uttered in the first ebullitions of anger against their iniquitous oppressors. Every morning, at an understood signal, they crowd into our temples to pray in common, to assist at the holy sacrifice, and to hear a short instruction ; they then proceed to their usual labours ; and in the evening the night finds them re-assembled again at the foot of the altar, to recite together the Rosary, and to sing some pious canticles in the Bulgarian tongue.

“ More than once their Christian courage has commanded the admiration of the enemies of our faith. In 1836, on the Feast of Corpus Christi, we saw the whole Catholic population accompany the procession of the holy Sacrament, which one of our Fathers carried with the greatest solemnity through the streets of Bellini. The mussulmans at first raged with indignation at the spectacle ; but being soon forced to render homage to the holy intrepidity of our neophytes, they became desirous of contributing themselves to the effect of this imposing ceremony, and the following years, without any invitation from us, they hung from their windows the finest carpets, to adorn, as far as possible, the places through which our Divine Saviour was to pass in triumph.

“ The above is a faithful picture of our Christians, such as the zeal of our brethren has made them ; for I am anxious to observe, that I have come to Bulgaria only to continue their labours, and to gather the fruits of a harvest which their toil had sown.

“ Of all our Fathers he who has contributed the most to the improvement of this little flock is Dr. Mulajoni, the third Passionist Bishop of Nicopolis. This venerable old man, worn out by the fatigues of the ministry, rather than by years, recovers all the ardour of his early youth, when the salvation of souls and the glory of his divine Master demand new sacrifices of his devotion. Every day, after having heard the confessions of the adults, he goes to shut himself up in the school of the little children ; there, as catechist and teacher, with ingenious charity, he reduces himself to the level of the humblest understandings ; one might say that he is like a mother in the midst of her young family, or, rather, Jesus Christ

bestowing his lessons and caresses on the tender objects of his predilection. So much self-denial has not been without fruit ; already more than three hundred dissenters from our faith owe to his zeal, and the admiration which his conduct inspires, their return to unity. There are none, even of the Turks, who do not bestow upon him expressions of esteem and veneration : all, without exception, take off their hats and salute him with respect as he passes. As for the Greek schismatics, when they see our Bishop in the evening leaving his church, and traversing in silence and prayer the streets of Bellini, receiving at every step the blessings of the poor that he has relieved, they cannot help paying homage to the virtues of the pastor and the piety of the flock ; they are struck, particularly, at the harmony that reigns amongst us, and at that cordial brotherhood which makes of a vast diocess but one body, moved by the impulse of one will.

“ Recognising in this double character of attachment and unity the true Church, they would willingly return to its bosom ; but they fear both the Mahometans and their co-religionists. The Turk is not satisfied here with affecting for the Christians the disdainful pride of a master ; he often displays the character of a tyrant : every time that, through an act of zeal or virtue, the pastors or faithful offend his savage delicacy, he takes vengeance for it, by inflicting exile or imprisonment, or at least heavy fines. But it is when an attempt is made to convert him, that he shows himself particularly inhuman : to preach to him Jesus Christ would be to expose one’s-self uselessly to death ; the most intimate friendship even could hardly then save one from the fury of his fanaticism. A recent circumstance has established the truth of what I state. An old friendship had subsisted between a young Mahometan and one of our brethren. The Turk had given to the Missionary the most signal marks of confidence and attachment ; but, one day, the Catholic Priest having had the boldness, contrary to his ordinary habits of prudence, to speak to him of Christianity and conversion, the kindness of the mussulman changed instantly to fury, and, in an irritated tone, he said to the worthy Father, ‘ I would have you to know, that if you had held such language to any other person, your head would have rolled on the sand ; it certainly requires all the strength of the friendship that unites us to restrain my arm ; but it will not always restrain it ; take care henceforth of attempting proselytism, or

your imprudence might be fatal to your Christians as well as to yourself.'

"Such are the dispositions of Islamism towards us, that is to say, it is still in a state of the most hostile intolerance; and, as you know, the knowledge of its hatred of us, generally circulated here, opposes an immense obstacle to the success of our apostleship.

"But although our ministry were not to be shackled by the fear of the mussulmans, it would still be obstructed by the Greek schismatics. They are a people towards whom we make every advance that charity dictates; whom we love as brothers, and who repulse us as enemies. To spread calumnies against us, to excite the fury of the Mahometans when it seems to slumber, to invent pretexts to drag us before the tribunals, and have us condemned to dungeons or exorbitant fines, seems to be their delight, or such it may be said is their most constant occupation; and unhappily success but too often attends their cruel efforts. It is twenty-four years since the Pacha, at their instigation, condemned by a decree to the payment of five hundred piasters every one who should desert schism, and return to unity; even still this law is applied with inflexible severity to all converts. And if at this price, even, the new convert could have peace, we should make sacrifices to discharge this iniquitous tribute: but no; after the exactions of the law comes the violence of arbitrary power; they devastate the fields and burn the house of him whom they accuse of having apostatized, because he returns to the truth; he is pursued not only in his own person, but in the persons of his children, his family, and even in his friends. It is in vain to appeal to Constantinople against these vexations: we are not listened to; so that where authority does not make us victims of its power, we become at least the victims of its indifference.

"Thus cast between two powers which crush us, we have been able to exercise our zeal in a very limited circle: our cares have been hitherto solely directed to two thousand Catholics, the only children which the Church has been yet able to gain in Bulgaria. This small flock is, no doubt, rendered very dear to us by the faith that animates it; yet its fervour cannot make us forget that it is deficient in number. To the happiness which we experience in guiding it is always mingled in our souls the regret of seeing so many persons obstinately continue outside the divine fold. Let us hope that, one day Providence, moved by our prayers, will open

the eyes of those blind nations that surround us, and grant to them to walk in the light which is offered to them.

“ I have the honour to be, &c.

“ CH. ROMAIN, *Passionist.*”

Extract from a Letter of DR. MULAIONI, Bishop of Nicopolis, Administrator-Apostolic of Wallachia and Bulgaria, to the Members of the Central Council of Lyons.

“ January 1st, 1842.

“ Gentlemen,

“ At a more happy period the whole of Bulgaria was Catholic. Since that time the domination of the Greek schismatics, and, at a later period, the conquest of the Turks, have, if not broken the bond that attached it to the Holy See, at least given a fatal blow to its primitive morals: unfortunately, our Missionaries could not fly to the succour of the true faith when it was first menaced. Sanguinary wars, of which the country was a long time the theatre, stopped them at its frontiers. At present, however, we can give a more consoling account of our congregation.*

“ Wallachia has also corresponded to our hopes. Thirty years ago, the Catholic population of Bukarest did not exceed one thousand in number; it is now increased six-fold: about three thousand faithful are scattered through the rest of the province. With the assistance of God we shall see our flock further increased, for we reckon every year from forty to fifty new conversions.

“ My dearest wish had always been to be able to found an establishment for the education of youth. I have succeeded by the generous concurrence of the Bishops of Hungary and Transylvania. Already more than a hundred pupils frequent our school, and

* We suppress this account, because all the particulars of it are already given in the preceding letter.

what makes us augur well of the future is, that not only the Catholic families confide to us their children, but also Protestants and schismatics come to receive from our religious teaching love for our faith, as well as a taste for human knowledge.

“ These results are certainly consoling ; but when one is charged with a vast diocess, can the fidelity of some docile sheep make the pastor forget that the greater part of his flock is wandering astray ? No, I shall give neither repose nor peace to my advanced years, so long as I shall not have set upon the road of heaven those whom I have the mission of guiding there. It is true, that age has bent my body, that infirmities, every day more numerous, have exhausted my vigour. I shall not for a much longer time withstand the fatigues of my apostleship : but what does it matter if I sink under the toil, provided that the faith be propagated, that souls enter the way of salvation ! May the sacrifice of my last days hasten the accomplishment of this ardent desire of my whole life !

“ Your Association, Gentlemen, will complete the work that we have laboriously commenced. I shall die more at rest as to the future care of my flock, now that it is under the safeguard of your charity and prayers.

“ I am,

“ ✠ JOSEPH, *Bishop of Nicopolis.*”

MISCELLANEOUS INTELLIGENCE.

OCEANICA.

The last news from Western Oceanica is of the 30th of May; it could not be more gratifying.

“ Out of two thousand three hundred inhabitants, which the island of Wallis contains (writes Father Bataillon to the Rev. Father Colin) two thousand are already converted : we are awaiting his Lordship Dr. Pompallier to confer on them the holy sacrament of baptism, for which we have pre-

pared them by long and thorough instruction. We built five churches towards the close of the year 1840. I am with Father Chevron and our three brothers, Joseph, Attalus, and Mary Nizier : we are all well and happy ; we wish for nothing. When we shall have received the visit of his lordship, the Vicar-Apostolic, I will send you some interesting details concerning our Christians."

THE LEVANT.

A Missionary-Apostolic wrote from Mossul, on the 20th of April, 1842, as follows :—

" Scenes of horror desolate Kurdistan. Ismael, Pacha of Amadia, escaped not long since from the vigilance of Mehemet, Pacha of Mossul, whose captive he was : having returned to his mountains, to revenge and defend himself, he has raised up the people who formerly acknowledged him as master.

" Innumerable atrocities have marked the first use of his recovered authority. After having overrun like a scourge the principality of Amadia, he extended his ravages to that of Mossul : Elkock, a large village latterly converted to the Catholic faith, has been sacked by his sanguinary bands. Their fury was then directed against the monastery of St. Hormisda. There was in this house a library exceedingly rich in Arabic and Chaldaic books : the Kurds gave them to the flames. Every thing capable of attracting their cupidity became their prey ; even the most sacred things would not have escaped their profanation, if the superior had not had time to remove them from the reach of their sacrilegious hands. After having pillaged the convent, they ill-treated its inhabitants. A perfidious Catholic had told those infidels that the chevalier, Eugène Boré, when recently passing by this monastery, had deposited in it a large sum of money. On this false information, the thirst of plunder, becoming more ardent, inspired them with increased brutality. They demanded of the monks where this treasure lay ; the superior having answered that he did not know, they broke his teeth. Having received the same answer from the other monks, they treated them in the same barbarous manner ; and if we are to believe the public report, three expired under the blows of their clubs."

In a letter written also from Mossul, Father Riccadonna gives more consoling intelligence :—" A holy movement has taken place in this second Niniveh, and among the instruments of which the Lord has made use to work this good Mr. Eugène Boré is distinguished. There, as in all the cities of the Levant through which he has passed, this pious and learned traveller has displayed the zeal of an Apostle. The indefatigable auxiliary of the Missionaries, he has seconded their efforts, at one time by his words, at another time by his alms, and always by the example of his virtues ; a sight which is so rarely offered here by the foreigner. To the devotedness of Christian charity he has united the foundations which it inspires. Two schools, opened at his expense, one for little boys, and the other for girls, have already diffused some light on this land of ignorance. The fruits which they are destined to produce will be more precious, as the adults being admitted to them, the faith, by the means of instruction, will be able to gain, at the same time, possession of all ages.

" It is easy to comprehend that so many benefits had rendered M. Boré very dear to the inhabitants of Mossul. When he quitted them, their grief exceeded a thousand times his regret ; the people wept, as they formerly wept over St. Paul at his departure from Ephesus."

CHINA AND TONG-KING.

Extract from two Letters of MGR. BONNAND, Vicar-Apostolic of Pondicherry, to M. LANGLOIS, Superior of the Seminary of the Foreign Missions.

" Pondicherry, June 17, 1842.

" I have received, within a few days, some letters from their Lordships Drs. Cuenot and Lefevre, and from M. Fontaine, dated in the month of May. The following is the intelligence which they communicate :—

“ ‘ The persecution is still raging in Cochin-China : at the end of February there were five Missionaries in chains ; three are already condemned to death, namely, Messrs. Berneux, Galy, and Charrier ; the two others, Messrs. Miche and Duclos, arrested on the 17th of February in the mountains, are awaiting their sentence ; they had as yet received only from fifteen to twenty strokes of the ratan.’ ”

“ Rev. Mr. Bringol died of sickness last December ; Dr. Lefevre was consecrated, on the 1st of August, 1841, Bishop of Isauropolis by his Lordship Dr. Cuenot, to whom he is Coadjutor. Rev. Mr. Chamaison is now in Cochin-China ; a good number of Cochin-Chinese students have just arrived at Pinang ; in fine, M. Fontaine is awaiting at Syngapore for a vessel to convey him to the kingdom of Annam.

“ Pondicherry, July 9, 1842.

“ Ere-yesterday, a letter was delivered to me from M. Libois, procurator of our Missions at Macao : I shall communicate to you briefly its contents. Couriers that have come from the interior of China state that our holy religion at length enjoys peace. At their departure the English had not as yet sailed to the attack of Pekin. M. Taillandier had arrived safe and sound in the states of Minh-Menh, where he found the persecution somewhat slackened. Together with the letter of M. Libois, I received one from Mgr. Retord, dated November the 16th, 1841 ; it mentions only events already known. His Lordship had ordained two new Annamite Priests, and was also, in a few days, to raise three others to the Priesthood.”

In transmitting to us these extracts, M. Langlois adds : “ M. Charrier is then amongst the number of the heroes of the faith whom the crown of martyrdom awaits ; thus the diocess of Lyons will have its contingent in this phalanx of generous champions that water this land with their blood. The letter which informs us of the sentence pronounced against him does not say that it has been as yet executed ; it is, however, very probable that our intrepid brother has already undergone his sentence.”

Extract from a Letter of REV. MR. HUC, Missionary of the Congregation of St. Lazare, in Mongol-Tartary, to the Superior of the same Congregation.

“Sivan, September 16, 1841.

“..... In passing through Houpé, I turned somewhat out of my way in order to reach Ou-Tchang-Fou, and to make a little pilgrimage to the tomb of our glorious martyr, Father Perboyre. I communicated this project to Mgr. Clauzetto, who, seeing nothing wrong in it, gave me a Christian to accompany me. My guide was a young Chinese, whose giddiness was on the point of having me murdered. After having walked for some minutes through the winding streets of Ou-Tchang-Fou, I found myself at the entrance to a kind of immense military-exercising ground, filled with soldiers, who were engaged at firing-practice, and I was immediately surrounded by satellites. The young guide, who preceded me by some paces, stopped suddenly, and we stood for some moments looking at each other, without well knowing what to do under the circumstances. As our embarrassment might draw upon us attention, I desired my guide to continue his way quickly across the ground; I recommended myself to God and passed through the ranks of the soldiers, endeavouring at the same time to imitate, as well as I could, the careless indifference of an idle spectator.—‘Look,’ said a soldier, elbowing his neighbour and pointing at me with his finger; ‘look,’ there is the brother of *Ton*’ (the Chinese name of Father Perboyre) —‘Yes, indeed,’ said the other, ‘he resembles him very much.’.. My heart beat quickly within me; but I took care not to demand any explanations of those ill-omened physiognomists. I continued my way without appearing to mind these remarks, and we arrived only the worse for the fear at the grave of Father Perboyre.

“The precious remains of Fathers Clet and Perboyre repose side by side upon a green hill, beyond the city of Ou-Tchang-Fou. Oh! how inebriating was the hour that I passed beside these two humble graves! Upon an idolatrous land, in the midst of the empire of China, I had before my eyes two mounds of earth, and an unknown felicity filled my soul.

"No chiselled marble is seen over the ground that covers the bones of the two glorious children of St. Vincent of Paula ; but God seems to have charged himself with the expense of their mausoleum : creeping and thorny plants, very like in form to the acacia of Europe, grow naturally over the two graves. Above this carpet of verdure grow up also in profusion mimosæ, remarkable for freshness and elegance. On seeing all these brilliant corollæ springing through a thick tissue of thorns, one thinks involuntarily of the glory with which the sufferings of the martyrs are crowned in heaven.

"Dr. Clauzetto used to take much pleasure in speaking to me of the great reputation of sanctity that Father Perboyre has left in Houpé Several facts which appear miraculous, and which will, no doubt call for a solemn examination, marked the last moments of our venerated colleague ; pagans, who witnessed the prodigy, were immediately converted, and have received baptism.

"Accept, Rev. Sir, &c.,

"Huc, *Missionary-Apostolic*."

The young missionary, to whom we are indebted for the following letter, is no more ! A sudden illness carried him off in a few days at the frontiers of China, which he was on the point of passing. It is unnecessary to say that his death has been as holy as his life was edifying.

Extract from a Letter of FATHER BLANCHIN, Missionary-Apostolic, to the REV. FATHER JURINE, Director of the Seminary of the Foreign Missions.

"Macao, February 14, 1842.

"Reverend and dear Brother,

"It seems that, in sending us to traverse the countries confided to the care of faithful and generous servants, the Father of the family wishes to correct our inexperience, and to say to us, as formerly to the legislator of the ancient people, Imitate these

models that you have before your eyes ; *fac secundum exemplar quod monstratum est*. As for me, I avow it, I should be happy to retrace the good examples of which I have been constantly the witness. Modesty in success, firmness in trials, perseverance in fruitless labours, mildness at the opposition of men, patience in tolerating prejudices the most ridiculous in appearance, in fine, the total denial of self, have been what we have had to contemplate more than once with admiration in the several sojourns we have made in the Missions of India.

“ In fine, we have seen Macao ! After seven months' sailing we are at the gates of China, of this land which drinks the blood of its prophets, and which, content with its darkness, steadily rejects the light which is presented to it. For nearly three centuries religion and policy solicit China in vain to enter into the great family of nations ; her insulation pleases her, because it flatters her self love, and hitherto the pretended *son of heaven* who governs her has been able to say to the strangers that approached her frontiers, ‘ Behold the limits : you shall not pass them : bring you peace or war, it matters not ; this land refuses to be trodden upon by you.’

“ The Chinese have closed their ears to the voices of the apostles, who came to annouce to them the good news of salvation, and behold, soldiers, without their being aware of it, are about to execute the everlasting decrees against this vain-glorious people. The cannon roars around the celestial empire, and the land shaken, to its foundations, appears to approach a crisis, the results of which must be immense : events rush on, cities fall before the conqueror, and old prejudices will certainly disappear along with the power that sustained them. May we be then on the eve of seeing the Chinese people fraternize with the other nations, and communicate to them their mysterious traditions, their long and interesting annals, which science has so long desired ?* Every thing leads one to believe it, policy demands it, and the cannon already exacts and effects it ; yes, our limits are already extended, and in one of my walks I have visited one of those gates, on which it seemed to have been written for ever, *You shall not pass*. I have seen it with all the interest that is attached to the recollections it revives ; I, a

* The collection of Chinese annals, which contains a great number of volumes, has never been wholly translated into the European languages. The great work of Father de Mailla is only an abridgment of them.

stranger and a Missionary, have seen it and passed it, in presence of the astonished Chinese! A year ago, such a proceeding was without precedent; it would have drawn down upon him who dared it severe chastisement: I stopped for a moment on the Chinese soil, as if to take possession of the land I am about to cultivate. It has been long enough watered by the blood of the martyrs; let their labours henceforth suffice; it is time that our voice, hitherto captive, should resound in the market-places of its cities, that the light should at length expel the darkness, that the cross be held in honour here, as throughout the entire world! This vast harvest appears ripe; may we soon see flock to us from the distant shores of our country numerous labourers to assist us in gathering it! May the Lord vouchsafe to hear the voice of so many souls that are mourning, and which beseech him to realize this desire, the most ardent of our hearts: *Unum ovile, et unus pastor!* *One fold and one shepherd!*

“Be pleased to accept, &c.,

“BLANCHIN, *Missionary-Apostolic.*”

DEPARTURE OF MISSIONARIES.

The following have lately embarked for the Missions of Ava and Pegu:—

Right Rev. Dr. John Dominic Faustin Ceretti, Bishop of Antinopolis *in partibus*, and Vicar-Apostolic of the diocese of Ivrea.

Priests.	{	Charles Dominic Delprino, of the diocese of Acqui.	
		Honoratus Isnart,	.... Nice.
		Charles Pachiotti,	.... Turin.
Acolyths.	{	Ferdinand Andreino,	.... Turin.
		James Pogolotti,	.... Turin.
		Vincent Gabutti,	.... Alba.
Assistant Brothers.	{	Dominic Tesio,	.... Turin.
		John Alasio,	.... Turin.
		Maurice Raffagnone,	.... Pignerolo.
		Francis Vogliolo,	.... Asti.
		Benedict Operti, Naples.

All of the above belong to the congregation of the Oblati.

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END OF VOLUME III.

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